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A Little Time Apart

"Come ye yourselves apart—and rest awhile."

"Apart with God how beautiful the thought;
From cares of earth to win such sweet release,
To lay aside the vexing task half wrought,
And by the green o'er shadowed path of peace
Seek the white altar that the saints have sought."

Why this page?

What will it mean to us?

Why? Because we need to "cultivate the pause in life." To lay aside the pressing cares, perplexitics, worries and annoyances and heed Samuel's word to Saul—"Stand thou still today that I may cause thee to hear the word of God."

What will it mean to us?

A—ppreciation of God's love, mercy and goodness.
P—eace, Perfect peace.
A—ssurance. Blessed assurance.
R—elaxation. "Letting go and Letting God."
T—riumph. Over self, fatigue, foes and temptations.

When Moses turned aside and "looked" he saw "the great sight." And God saw "that he turned aside" and then it was that God called unto him "Moses, Moses." Ah! visions and revelations, calls to further and fuller service only come to those who "turn aside," to those who are willing to come "apart with Jesus."

As we travel life's busy thoroughfare with it's push and perils we need to STOP,

LOOK,

LISTEN.

The "Gleaner" of the thoughts for this page asks an interest in your prayers that by the Holy Spirit's enabling she may glean sheaves of richest grain that will prove to each hungry soul, according to it's need, soul-satisfying and as well shall be to the glory of the Lord, "Whose we are and whom we serve." —MARY PORTER KYLE

Courtesy of the Missionary Review of the World

A DREAM OF NEW PERSIA PRESENTED IN A NATIONALIST LITHOGRAPH

In a recent, colored lithograph, a Persian artist depicts his country as a woman reclining on the waters of the Gulf and leaning on the broad shoulders of the erect figure of His Majesty, Riza Khan Pahlevi. The sun's light shines upon the national hero who is ready with drawn sword to defend the motherland. In the background are Cyrus, Zoroaster and other great figures of the past. It is significant that there is no Islamic prophet or symbol in the picture. Educated Persians are now saying that their national greatness was pre-Islamic and that the Arab invasion caused the arrest and not the development of their civilization.

The United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

CHAPTER III--NATIVE MEASURE OF REFORM

VAST changes have been taking place in the Mohammedan World within the past few years. A few men and women, through education and travel and contact with the West have been brought to see the real status of their co-religionists in all parts of the world. They have seen prevailing ignorance, superstition, neglected childhood and oppressed womanhood. They have said "Something is wrong. Where can we find a remedy?" One faction answers, "Back to the Koran!" while the other says, "Away from the Koran!"

In most Mohammedan lands reformers of various kinds are stepping forth and calling for followers. They are working along different lines. Some believe that a change of dress will make a New Islam, hence among women in many lands, veils are being discarded and among men in Turkey the fez is abolished and Western dress adopted. Others say the whole trouble lies in the religious teachings and customs therefore they are asking that men be allowed to go into the mosques without removing their shoes, and be allowed to pray without first washing and be given a real sermon in all the mosques at stated times. There are others who believe that the only way to bring about a better state of affairs is through different forms of government. Many remarkable changes have taken place in several countries, especially in the new Republic of Turkey. There are still others, who say that it is education that will work the miracle of reform. Turkey under Madame Halide Hanum has adopted a splendid new system and multitudes of youthful readers are starting on the path to learning. King Fuad of Egypt, in a recent interview with a missionary outlined his program for his country. He said it might take twenty years to work it out but he has a plan which will bring education within the reach of every child in his kingdom.

Better means of transportation and communication seem to the Persians to be the essentials in making a new Persia, and incidentally clearing the routes of travel of highway robbers. However there is something that the people want even more than these things. They are crying for the education of girls and for social reforms. A Persian gentleman in a conversation with Dr. Speer made a significant remark which showed that he sensed the deeper needs. He said: "The woman question is a great matter, but do not urge the taking away the veil from the faces of Persian women yet. The veil within must first be removed. First purify the hearts of men, then drop the veil of women."

Among the confusion of voices, crying "Islam must be reformed in this way or that" there is one voice that rises above all saying, the

"storm center of the whole proposition is the position of women."

Sir Syed Ahmed Khan the "father of reform movements in India" says: "It is high time for my co-religionists to realize that unless we give woman her true and legitimate place in society, unless we give her the full benefits of modern services, unless we keep pace with the quick march of humanity by elevating the social position of woman, the religious, spiritual, social and political ascendency of our faith is doomed."

Judge Kasim Bey Amin, of Egypt has written two books, one, "The Emancipation of Woman," the other, "The New Woman." He says: "If we raise woman by giving her education and liberty, we may be able to change the whole history of Egypt, and possibly of all the East. *This is a question of life and death for us.* * * * The great subject—the subject of subjects—is in connection solely or principally with the education of women."

It is gratifying to know that men are awakened on this subject but it is more significant to see the awakened woman, herself. In every land have arisen women leaders of ability. Over in India, Sultan Nawab Begum of Bhopal, the "only Moslem woman ruler in the world governing in her own name," stands out as a leader among Mohammedan women. She desires education for women along Mohammedan lines. A school for girls has been opened at Aligarh and is superintended by the Begum herself. It is hoped that eventually this school will develop into a university. The Begum advocates many reforms but is cautious lest the adoption of Western ways may prove harmful.

Madame Halide Hanum, Minister of Education in Turkey, Dr. Safieh Ali, the first Turkish woman to practice medicine in Constantinople, Mrs. Shakir, winner of a prize in an oratorical contest with several men in Beirut University, Syria, Madame Laviva Ahmed editor and writer in Egypt, Madame Sharwi leader of the Feminist Movement in Egypt, all women of power and ability, are trying to lead their Moslem sisters out into a new life.

We know, Oh how well we know, that in and through all their undertakings they need the power of Christ to give them the true light and how we yearn to make them know this! But our hearts go out in deep sympathy to these women, who are longing for better things for their sisters, and who are giving devoted service to the reform movements. Many of them have high ideals. The Feminist Pledge taken by the women of Egypt reads:

"I swear to make chastity my crown and virtue my guide; to live as a free woman, a good and useful wife and mother; to do my duty honestly to my God, my fatherland and my country; to love others as I love myself, and to hate for them what I hate for myself; so help me God."

"In the station square at Cairo, there stands a statue to commemorate the renaissance of Egypt. The artist has carved a marble sphinx as a fitting reminder of Egypt's ancient glories and a symbol of her age long sleep. At the side of the sphinx is an Egyptian woman, her hand stretched forth to end that slumber by her

arousing touch. Looking at that outstretched hand, and into that beautiful face, one is thrilled by the thought of the part that the Oriental woman is already playing, and the greater part she may still play, in the awakening not of Egypt only, but of the whole of the Near East. What could she not achieve, faith whispers, if out of her eyes looked the spirit of Jesus, and exchanging the yoke of Islam for His blessed yoke, she attained in His service true liberty of soul, 'the liberty wherewith Christ hath made us free.' "

—Quoted in *"How to Use"*

"THE RENAISSANCE OF EGYPT"

Native Measures of Reform in Egypt

By Mrs. Mary K. Coventry

REFORM? Is there reform in this old land? In Egypt where many are interested in the history of a people dating back for thousands of years? Ah, yes. As the world war seemed to set going many ambitions in the life of so many peoples, so here in the land of the Pharaohs rapid strides towards change and reform have come.

What are these changes and what are they doing for the womanhood of this land?

First of all, this new life, that stirs in the breasts of many, seems to be limited in its influence chiefly

to the larger centers of life. Out in the villages is echoed over and over again, "The political interests and Reform Movements have not reached us to any marked degree."

As no reform comes without leaders, and as those leaders through whom the reforms are brought about must be far ahead of their fellows, so we must go to the larger cities and to the better educated classes to find any marked reform and to learn what is being done.

In our own country the press is a great factor in carrying out any reform movement. But we are thinking of a land where only a very small minority of the women can read, hence the press cannot be the influence that it is in some countries. For while only a very few can read it, a still smaller number do really read it. But we find that many who do not read it for themselves take an intelligent, active interest in the discussion of fathers and brothers and thus are able to form and to express their own opinions.

The Press discusses many needed reforms and Egypt's women are learning something of what is being done in both Europe and America. A recent editorial in a paper published in Egypt says in part: "It is a rather curious fact, that, at a time when in other respects political evolution in Egypt is proceeding rapidly, Egyptian women should seem to have abandoned interest in politics. Any influence which the women of this country have in recent years been able to acquire by organization appears now to have been lost; it has in any case long remained unexpressed. There is now proceeding a vigorous controversy regarding State control of prostitution." Several municipal and local councils have passed resolutions on this subject. The editorial goes on to say that "this is a subject in which women's interests are at stake. It is a subject on which women have a right even a duty to make themselves heard." The Feminist movement has taken up this matter but aside from this society but little interest has been shown in it.

Education, too, is claiming the attention of many. The awakening that is coming shows itself, perhaps, most strongly in this. New schools are springing up everywhere. Boys and girls are crowding into them. It little matters what sort of a school it is, but to school they must go. The Feminist movement has interested itself in the subject of higher education for women. In their program of effort they have the following articles: To secure:

I. "The equality of the two sexes in matters of education; free access to the higher schools for all girls.

II. To increase the number of Secondary schools for young girls commencing in the larger towns and the chief places in the districts.

III. Separation of the supervision of teaching of young girls from that of teaching of boys.

IV. To replace gradually the men instructors by women of equal capacity."

Great indeed has been the change in the attitude of parents towards the education of their daughters. A missionary who has worked in Egypt for fifteen years says: "In the last

year I have not heard a woman *threaten* a child with school as a punishment." Girls are being left in school until a much older age than formerly. Many Moslem girls are going into educational work as a profession.

The West is giving to Egypt's women much of the best that it has in education. The literature thus brought within their reach may be not an unmixed good, but much that is wholesome is finding its way into the hands of Egypt's educated women.

The Government is working towards compulsory education. But it must of necessity come slowly. With 90% of the population illiterate, the problem of teachers would be a serious one; then the financial outlay in buildings, equipment, salaries and other necessities would swamp the Government if begun at once. Progress is being made, but it must come gradually.

In the Reformatories as well as in the prisons for women, those sent there are taught trades and among the women and girls all sorts of home work, washing, ironing, sewing and cooking are taught them.

The Press in Egypt has a part in this work, too. It discusses the needs of higher education for women; the need of more home subjects in the schools and social customs that affect the home life. Among the better class of educated men we find them looking to the women for leadership on social and moral reforms. All of these elements are hastening on the education of women in Egypt.

Other reforms come crowding in on one, until one wonders if this is the Egypt that we knew a few years ago.

Women are laying off the veil or wearing it turned back from their faces most of the time. They meet men more freely and without embarrassment. They go about much more freely either in groups or in the company of father, husband, or brother. Said one who lives and works in one of the Provincial Capitals: "I often see the men out in company with their wives or daughters or sisters, and they do not seem ashamed of it!"

Women educated as teachers or for other professions are asserting their rights to marry or not, as they choose.

They are, by means of public meetings, and petitions and committees appointed to wait upon influential men, making their opinions known on many questions affecting the position of women. They have succeeded in getting a new law passed regulating the marriage age, raising it now to the age of sixteen. They have expressed themselves on other social and moral questions. Just at present the Feminist movement is interested in the decrease of legalized or licensed prostitution. This society seems to have grown from a seed planted more than twenty years ago. It was in 1900 that a book was written on "The Emancipation of the Egyptian Women." This set the feminist world to thinking. Some schools for girls had been established before this. The leaven began to work and quickly and persistently it grew until in 1911 an Egyptian woman came to the front and presented a number of claims for Egyptian women to the Egyptian Congress, the

Legislative Assembly. Her claims were briefly as follows:

The access of women to mosques, as in early times of Islam; obligatory primary teaching for boys and girls; creation of a school of medicine for women equivalent to that for men; increase in the number of free dispensaries and hospitals; protection of women on public thoroughfares by police agents; creation of domestic and professional schools for girls; restriction of the rights of polygamy; invalidity of divorce in the absence of the woman. Though these claims were rejected, and the woman who dared to present them suffered some unpopularity for it, yet she continued to work, and to her (Malake Hefni Hassif) goes the honor of being an "apostle of feminism in Egypt."

The leader of this movement is also a member of the Committee on International Rescue Work among the women, whatever their nationality, in Cairo. She is interested in the training of the poor so that they may better their way of living. She is responsible for the opening of a trade school for the poor girls of the street, the waifs. In this school is given a certain amount of elementary education but the greater part of the work is the teaching of some trade so that the girl may make a respectable living for herself.

But what effect is all of this having on the life of women as a whole? From all over Egypt, outside of the very few large centers, reports come that these movements have not taken a deep hold on the minds and interests of the women. The problem of girls' education is almost the only one that has influenced the great majority of the women.

In talking with one who comes in contact with all classes of people, whether educated or ignorant, whether in city or village he says that to those who have not come in contact with the Saviour of the West, the western impact has not been altogether good. He says that there is marked lack of discrimination between what is good and what is bad. Films that the censorship throws out in the west, find ready sale and use here. The extravagant desire for dress and show are carrying many of the families into debt until there seems little hope of recovery. Practically all Christian workers agree that the lasting good that is coming from these various reforms is the result of Christian influence. For example, some say that education is breaking down superstition. Yet the greater number of Christian workers agree in that education is making them ashamed of their superstition and though these superstitions are not so noticeable yet they still hold with a strange power. Many of those who have lived and worked for years among the country and village folk say: "Superstition holds them as strongly as ever, though they are ashamed, before us, to show it."

Until Christ comes into the individual life and has His place in the home there will be the same great lack in this land. For it is love that is needed to blot out the faults, to bind together family circles, to uplift the downtrodden and the oppressed. Islam knows no love beyond self-love. It is the Divine love that is lacking in all these moves to bring

Egypt's millions into the joy of permanent advancement.

I have written of progress as seen outside of the Mission activities or as it is an indirect influence. I cannot close without a word about the tremendous changes going on in the hearts and homes of those, whatsoever their religion, who come under the direct influence of Jesus Christ, either through Mission agencies or the Evangelical Church in Egypt.

What a story of progress there is to tell! Superstition going? Ah, yes, not only are they ashamed of it but they are giving up much of it. Mourning customs are changing. Frequently a Bible woman is asked to come and sit with those who gather to mourn, that she may give the comfort of the Word and that she may calm the women who otherwise would become almost frenzied in their expression of grief.

Divorce is not popular and there is perhaps a decrease of it, though there is a long way to go yet in this matter.

Relationships between parents and children are changing. Children are better cared for, come neater and cleaner to school, are being allowed to remain longer in school. Family life seems more wholesome. Not uncommonly can the whole family be seen out together for a walk or for recreation.

Oh, that we might reach more rapidly the millions of women and girls! Many are enjoying the blessings of Christian training but the thousands still untouched must make our Savior, and theirs, sad. How long must He wait to see the travail of His soul and be satisfied? How long until Egypt shall know the Lord? How long shall we, whose lives have been made so full and rich, enjoy our blessings while others starve?

A Moslem Woman's Complaint

(The following pathetic letter from a Moslem wife in India which is a plea for Reform was printed in an Indian missionary newspaper—it is given in the writer's own quaint English.—Jean Morrison)

DEAR SIR:—I am a girl getting English education at home. I am now an undergraduate, and I have spent my life more in studying Islam. I have come to the conclusion that Islam is not a suiting religion to us. Our father, a venerable man though, does not hinder us in our due freedom, rather often encourages us to partake in the Sunday sermons delivered in nearest mission, yet I am tired of the Islamic tenets, that have laid the female status too low beyond standard. For one and the same crime harsh punishment is inflicted on women, while on men it is not. See too the injustice of Islam; we are given half the share of a brother. What's our fault in this—and even then we should not be allowed to earn ourselves. We will not be imparted high education as the boys are imparted, rather we shall be confined within the four walls of the house;

so that we are checked from the free natural enlightenment. We are weak and delicate bodied admittedly, and growing weaker day by day, still we are not allowed to come and go out of the house. What a sanatorium an Indian house is, is an open secret, where there is no proper arrangement of light and air. We have no place in society, neither in politics nor in any religious rituals. In fact, for what God has created us we understand not. We have no voice even in marriage; our parents are our sole masters, they do with us whatever they like. They may hand us over to anybody they choose, as if we were chattels. Indeed we are nice present to both who bestows and who receives. Take my own case, for example. I was married when I was a mere child not more than 10 years of age, and my bridegroom was a man of 50, quite ignorant and utterly illiterate. My consent was never taken; rather, I, in spite of the Indian custom of brides being silent, flatly refused to give my hands to him. But, alas! not the slightest heed was paid to me. I was married and married with the old, older than my father himself. Quite contradictory was the case of my sister, seven years older than me, was married with a boy of 15. Now judge; how can we not go astray? My husband was not satisfied by me nor he satisfied me, yet for the fashion's sake he kept many concubines. Recently again he has married a girl of my age. I now believe he would make the number complete. Besides these what justification has he to accord me harsh treatment. Woe to the girls who are sacrificed by the hands of their own parents, and curse to the parents who sell their daughters, for wealth and pride. I like not to remain with him any longer nor I like to be Muslim any more. I even damn the religion which justifies such an insult towards the feminine folk. Should I not prefer death than to lead a dishonorable life? I have written several letters to the Editor, "The Light," Lahore, who challenges to be advocate of Islam, regarding our grievances, but they instead of giving satisfactory reply kept continually silent. I attributed it to their missionary prejudice. I like to be converted, but I fear if I embrace Christianity I shall be confined in the strict purdah, and other members of my family would make mouth at me. I cannot be Christian so long I have no shelter other than my own home. I believe there are many such girls and ladies who undergo the same difficulty as myself. I hope to be excused for my outspokenness, for I cannot refrain from being frank.

Can you make any solution, dear Editor? If so, when you will please?

Yours faithfully,
(MRS.) I. M.

"The night has a thousand eyes
And the day but one;
Yet the light of the whole world dies
With the setting sun.

The mind has a thousand eyes
And the heart but one;
Yet the light of a whole life dies
When love is done."—Selected

Need For Reform In India

By Rev. Harris J. Stewart

CHILD MARRIAGE

THE evils of child marriage and polygamy cast their sinister shadow over home life in the Punjab, where, roughly speaking, the population is half Moslem and half Hindu, as they do in lands where Islam holds undisputed sway. The boasted "light" of the knowledge of the unity of God brought by the armies of Mahmud of Ghazni into the plains of India in the eleventh century, did not dispel the darkness of polytheism and idolotry, in this respect. The best that can be said is that the figures for child marriage in the case of Mohammedans are not quite so bad as for the Hindus. The census of 1921 showed that more than four-fifths of the girls of the Punjab are married, and actually come to reside in their husbands homes, before the age of twenty years; more than one-half, before the age of fifteen; and a little over fifteen per cent, when not yet ten years of age. (These are combined figures for all religions). Twenty-seven little girls less than five years of age were enumerated as *widows*; 2,835 under ten, 8,963 under fifteen; and 26,400 under twenty years of age. Of course the boys also are married at early ages, but the figures for them are not quite so appalling as for girls and are said to show an upward tendency. Is it any wonder that under such circumstances only four Moslem women in a thousand, and only thirty-seven men in a thousand, can read? Not only are young boys joined in marriage to little girls, but young girls are married to old men. Of course marriage arrangements are usually made by parents, quite without consulting the children, who, in many cases, have never as yet seen each other, and "love affairs" are looked upon as scandalous.

The reason for all this, or at least one big reason, is that moral ideals are so low that it is unsafe for a marriageable girl to remain for any length of time unmarried. "Old Maids" are almost unknown; only about six women in ten thousand among the Mohammedans of the Panjab live to sixty without marrying.

POLYGAMY

Polygamy is permitted among Hindus, but has the special sanction of religion among Moslems. Several factors however, tend to make it much less common than might otherwise be the case; in the first place there are considerably fewer women than men in the Panjab and so there are not enough to go around once, to say nothing of more than once; secondly, few men can afford to keep more than one wife to say nothing of purchasing them in a market where the supply is not equal to the demand; thirdly, loose morality, the incompatability of polygamous wives and hence the unhappiness of polygamous homes, the influence of original wives on their husbands, etc., all tend to restrict the contraction of polygamous marriages. Nevertheless, polygamy is sufficiently common, especially in the cities, that a

worker in the zenanas can report it as still prevalent. It is usually resorted to in case the first wife is childless. The comparative scarcity of women on the other hand is doubtless due to the low regard in which womanhood is held. Girls and women are not as well cared for as boys and men. Female infanticide, though probably not common, (being contrary to the laws of a humane government), is not unknown. Mrs. Shahbaz, widow of the late Rev. I. D. Shahbaz, a prominent Moslem convert, has related a pitiful story of a woman who had a girl baby. The father wished her to make away with her as with her predecessors, but she begged him to let her keep this little one who seemed especially dear to her. He refused, and daily grew more impatient at his wife's procrastination; finally he threatened that if the little girl were still living when he came home from work in the evening, he himself would take the matter in hand. The woman's distress gave away the secret to the neighbors who told that crime was to be committed that day. But who could stop it? A man's home is his castle and the arm of the law cannot penetrate where proof is not available, and the little unhonored funeral would soon be over and be forgotten by all except the dumb, stricken mother.

Mrs. B. Samuel, who works in the *zenanas* of Rawalpindi city, relates how she came across a beautiful girl of eighteen, in good, but not clean, clothes, sitting on a fine Persian carpet, inside the door of a house on a narrow street, weeping. On inquiry why she was crying she was only too ready to give an invitation to enter, and to unburden her heart to the stranger. Her father had married her to a man who already had four wives, because he thought she would be happy in a rich man's home, but the other wives made life miserable for her and she was ready to run away if it were not that she would disgrace her father who was a respectable man.

DIVORCE

Mrs. Samuel also speaks of the evils of Mohammedan divorce. Not only must a wife please her husband, but in many cases all the other inmates of her father-in-law's home. The burden of housework is laid upon her, and woe betide her if mother-in-law or sisters-in-law, (wives of her husband's brothers), are displeased with her! Her husband may be forced to divorce her if she fails to please one of these. Her children are taken away from her; if nursing a baby, she is allowed to keep it until weaned. Many a woman's heart is broken over the separation of her children from her. Some unfortunate women are despised, hated and finally divorced because they have no children.

A husband and wife, who had a girl of about six, fell out with each other and the wife was divorced, and had to leave without her daughter. Both man and woman married again. There is no further news of the woman, but the man is having a good time as his second wife seems very afraid of him and serves him well. They have no children, but the first wife's little girl has suffered agonies in the absence of her mother. Her stepmother beats her, makes her work

hard and starves her. Last winter the poor mite was made to sleep on the cold ground in a place no bigger than a dog's kennel where the formerly kept chickens. The chickens were allowed in the house, but not this little girl. As a result she is thin and stunted and sad, and looks several years younger than a girl of eight, as she is now. The father proudly refuses to allow the Christians to take her and care for her as they have offered to do. He will probably be able to marry her early and make money on her.

We are not to suppose that all Moslem homes are always as dark as these. In spite of the sanction of religion on evil customs, human nature sometimes asserts itself for the better and love is able to triumph to some degree. Nevertheless, they are Christless homes. The darkness is deepened by the shadows of superstition. Pilgrimage to a Saint's Tomb, where offerings are made, and the wearing of charms, are common methods of securing a coveted boon, or fending off feared misfortune. Does the baby cry a lot? Try one of the following prescriptions taken from a book of charms, talismans, omens, astrology, etc., bought in the bazaar for about a nickle. (1). "Write certain (quoted) blessed verses on a china cup, wash with water and give to the child to drink, also sprinkle on its face. It will quit crying. Write both the accompanying diagrams and tie on its neck.

6	1	8
7	5	3
2	9	4
7	8	9

8	11	14	1
3	4	7	12
3	16	9	6
10	5	4	15

(2). "If any one write a certain charm after ablution, seated facing Mecca, and bind it on the neck of a child who cries a lot, God willing, the child will cry very little."

The following description, in the same book, of an incantation, said to have been written by the famous Saint of Baghdad, the great Ghams Mohimd Din Abdul Qadir Jilani, illustrates the belief in the influence of evil spirits:—"It is very effective for any purpose for which it may be repeated, and is especially useful for driving away *jinn*. If any person be afflicted by demon, fairy or unclean spirit, it should be read seven times over mustard oil, and the oil poured into both ears of the afflicted person, which should then be closed by the fingers to prevent the oil from running out, and some of the oil should be rubbed on his body. God willing, it will soon be possible to smell the odor of the burning up of the demon, which will be entirely consumed, and will even cry out as it is being burned.

Similarly suitable formulae, talismans, incantations etc., are prescribed for almost any desired object —the securing of wealth, love, progeny, protection or release from prison, the evil eye, disease and misfortune, and attack by the sword or bullet; the engendering of love or hatred between others; the finding of lost articles and return of absent friends; the bringing of misfortune upon enemies; stopping the tongues of abuse; stopping dreaming etc., etc.

The influence of education, Western civilization, and Christianity are of course tending to change much of all this. But the multitudes of the

Legislative Assembly. Her claims were briefly as follows:

The access of women to mosques, as in early times of Islam; obligatory primary teaching for boys and girls; creation of a school of medicine for women equivalent to that for men; increase in the number of free dispensaries and hospitals; protection of women on public thoroughfares by police agents; creation of domestic and professional schools for girls; restriction of the rights of polygamy; invalidity of divorce in the absence of the woman. Though these claims were rejected, and the woman who dared to present them suffered some unpopularity for it, yet she continued to work, and to her (Malake Hefni Hassif) goes the honor of being an "apostle of feminism in Egypt."

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Egypt's millions into the joy of permanent advancement.

I have written of progress as seen outside of the Mission activities or as it is an indirect influence. I cannot close without a word about the tremendous changes going on in the hearts and homes of those, whatsoever their religion, who come under the direct influence of Jesus Christ, either through Mission agencies or the Evangelical Church in Egypt.

What a story of progress there is to tell! Superstition going? Ah, yes, not only are they ashamed of it but they are giving up much of it. Mourning customs are changing. Frequently a Bible woman is asked to come and sit with those who gather to mourn, that she may give the comfort of the Word and that she may calm the women who otherwise would become almost frenzied in their expression of grief.

Divorce is not popular and there is perhaps a decrease of it, though there is a long way to go yet in this matter.

Relationships between parents and children are changing. Children are better cared for, come neater and cleaner to school, are being allowed to remain longer in school. Family life seems more wholesome. Not uncommonly can the whole family be seen out together for a walk or for recreation.

Oh, that we might reach more rapidly the millions of women and girls! Many are enjoying the blessings of Christian training but the thousands still untouched must make our Savior, and theirs, sad. How long must He wait to see the travail of His soul and be satisfied? How long until Egypt shall know the Lord? How long shall we, whose lives have been made so full and rich, enjoy our blessings while others starve?

A Moslem Woman's Complaint

(The following pathetic letter from a Moslem wife in India which is a plea for Reform was printed in an Indian missionary newspaper—it is given in the writer's own quaint English.—Jean Morrison)

DEAR SIR:—I am a girl getting English education at home. I am now an undergraduate, and I have spent my life more in studying Islam. I have come to the conclusion that Islam is not a suiting religion to us. Our father, a venerable man though, does not hinder us in our due freedom, rather often encourages us to partake in the Sunday sermons delivered in nearest mission, yet I am tired of the Islamic tenets, that have laid the female status too low beyond standard. For one and the same crime harsh punishment is inflicted on women, while on men it is not. See too the injustice of Islam; we are given half the share of a brother. What's our fault in this—and even then we should not be allowed to earn ourselves. We will not be imparted high education as the boys are imparted, rather we shall be confined within the four walls of the house;

so that we are checked from the free natural enlightenment. We are weak and delicate bodied admittedly, and growing weaker day by day, still we are not allowed to come and go out of the house. What a sanatorium an Indian house is, is an open secret, where there is no proper arrangement of light and air. We have no place in society, neither in politics nor in any religious rituals. In fact, for what God has created us we understand not. We have no voice even in marriage; our parents are our sole masters, they do with us whatever they like. They may hand us over to anybody they choose, as if we were chattels. Indeed we are nice present to both who bestows and who receives. Take my own case, for example. I was married when I was a mere child not more than 10 years of age, and my bridegroom was a man of 50, quite ignorant and utterly illiterate. My consent was never taken; rather, I, in spite of the Indian custom of brides being silent, flatly refused to give my hands to him. But, alas! not the slightest heed was paid to me. I was married and married with the old, older than my father himself. Quite contradictory was the case of my sister, seven years older than me, was married with a boy of 15. Now judge; how can we not go astray? My husband was not satisfied by me nor he satisfied me, yet for the fashion's sake he kept many concubines. Recently again he has married a girl of my age. I now believe he would make the number complete. Besides these what justification has he to accord me harsh treatment. Woe to the girls who are sacrificed by the hands of their own parents, and curse to the parents who sell their daughters, for wealth and pride. I like not to remain with him any longer nor I like to be Muslim any more. I even damn the religion which justifies such an insult towards the feminine folk. Should I not prefer death than to lead a dishonorable life? I have written several letters to the Editor, "The Light," Lahore, who challenges to be advocate of Islam, regarding our grievances, but they instead of giving satisfactory reply kept continually silent. I attributed it to their missionary prejudice. I like to be converted, but I fear if I embrace Christianity I shall be confined in the strict purdah, and other members of my family would make mouth at me. I cannot be Christian so long I have no shelter other than my own home. I believe there are many such girls and ladies who undergo the same difficulty as myself. I hope to be excused for my outspokenness, for I cannot refrain from being frank.

Can you make any solution, dear Editor? If so, when you will please?

Yours faithfully,

(MRS.) I. M.

"The night has a thousand eyes
And the day but one;
Yet the light of the whole world dies
With the setting sun.

The mind has a thousand eyes
And the heart but one;
Yet the light of a whole life dies
When love is done."—Selected

Correction

Need For Reform In India

By Rev. Harris J. Stewart

CHILD MARRIAGE

THE evils of child marriage and polygamy cast their sinister shadow over home life in the Punjab, where, roughly speaking, the population is half Moslem and half Hindu, as they do in lands where Islam holds undisputed sway. The boasted "light" of the knowledge of the unity of God brought by the armies of Mahmud of Ghazni into the plains of India in the eleventh century, did not dispel the darkness of polytheism and idolotry, in this respect. The best that can be said is that the figures for child marriage in the case of Mohammedans are not quite so bad as for the Hindus. The census of 1921 showed that more than four-fifths of the girls of the Punjab are married, and actually come to reside in their husbands homes, before the age of twenty years; more than one-half, before the age of fifteen; and a little over fifteen per cent, when not yet ten years of age. (These are combined figures for all religions). Twenty-seven little girls less than five years of age were enumerated as *widows*; 2,835 under ten, 8,963 under fifteen; and 26,400 under twenty years of age. Of course the boys also are married at early ages, but the figures for them are not quite so appalling as for girls and are said to show an upward tendency. Is it any wonder that under such circumstances only four Moslem women in a thousand, and only thirty-seven men in a thousand, can read? Not only are young boys joined in marriage to little girls, but young girls are married to old men. Of course marriage arrangements are usually made by parents, quite without consulting the children, who, in many cases, have never as yet seen each other, and "love affairs" are looked upon as scandalous.

The reason for all this, or at least one big reason, is that moral ideals are so low that it is unsafe for a marriageable girl to remain for any length of time unmarried. "Old Maids" are almost unknown; only about six women in ten thousand among the Mohammedans of the Panjab live to sixty without marrying.

POLYGAMY

Polygamy is permitted among Hindus, but has the special sanction of religion among Moslems. Several factors however, tend to make it much less common than might otherwise be the case; in the first place there are considerably fewer women than men in the Panjab and so there are not enough to go around once, to say nothing of more than once; secondly, few men can afford to keep more than one wife to say nothing of purchasing them in a market where the supply is not equal to the demand; thirdly, loose morality, the incompatability of polygamous wives and hence the unhappiness of polygamous homes, the influence of original wives on their husbands, etc., all tend to restrict the contraction of polygamous marriages. Nevertheless, polygamy is sufficiently common, especially in the cities, that a

worker in the zenanas can report it as still prevalent. It is usually resorted to in case the first wife is childless. The comparative scarcity of women on the other hand is doubtless due to the low regard in which womanhood is held. Girls and women are not as well cared for as boys and men. Female infanticide, though probably not common, (being contrary to the laws of a humane government), is not unknown. Mrs. Shahbaz, widow of the late Rev. I. D. Shahbaz, a prominent Moslem convert, has related a pitiful story of a woman who had a girl baby. The father wished her to make away with her as with her predecessors, but she begged him to let her keep this little one who seemed especially dear to her. He refused, and daily grew more impatient at his wife's procrastination; finally he threatened that if the little girl were still living when he came home from work in the evening, he himself would take the matter in hand. The woman's distress gave away the secret to the neighbors who told that crime was to be committed that day. But who could stop it? A man's home is his castle and the arm of the law cannot penetrate where proof is not available, and the little unhonored funeral would soon be over and be forgotten by all except the dumb, stricken mother.

Mrs. B. Samuel, who works in the *zenanas* of Rawalpindi city, relates how she came across a beautiful girl of eighteen, in good, but not clean, clothes, sitting on a fine Persian carpet, inside the door of a house on a narrow street, weeping. On inquiry why she was crying she was only too ready to give an invitation to enter, and to unburden her heart to the stranger. Her father had married her to a man who already had four wives, because he thought she would be happy in a rich man's home, but the other wives made life miserable for her and she was ready to run away if it were not that she would disgrace her father who was a respectable man.

DIVORCE

Mrs. Samuel also speaks of the evils of Mohammedan divorce. Not only must a wife please her husband, but in many cases all the other inmates of her father-in-law's home. The burden of housework is laid upon her, and woe betide her if mother-in-law or sisters-in-law, (wives of her husband's brothers), are displeased with her! Her husband may be forced to divorce her if she fails to please one of these. Her children are taken away from her; if nursing a baby, she is allowed to keep it until weaned. Many a woman's heart is broken over the separation of her children from her. Some unfortunate women are despised, hated and finally divorced because they have no children.

A husband and wife, who had a girl of about six, fell out with each other and the wife was divorced, and had to leave without her daughter. Both man and woman married again. There is no further news of the woman, but the man is having a good time as his second wife seems very afraid of him and serves him well. They have no children, but the first wife's little girl has suffered agonies in the absence of her mother. Her stepmother beats her, makes her work

hard and starves her. Last winter the poor mite was made to sleep on the cold ground in a place no bigger than a dog's kennel where the formerly kept chickens. The chickens were allowed in the house, but not this little girl. As a result she is thin and stunted and sad, and looks several years younger than a girl of eight, as she is now. The father proudly refuses to allow the Christians to take her and care for her as they have offered to do. He will probably be able to marry her early and make money on her.

We are not to suppose that all Moslem homes are always as dark as these. In spite of the sanction of religion on evil customs, human nature sometimes asserts itself for the better and love is able to triumph to some degree. Nevertheless, they are Christless homes. The darkness is deepened by the shadows of superstition. Pilgrimage to a Saint's Tomb, where offerings are made, and the wearing of charms, are common methods of securing a coveted boon, or fending off feared misfortune. Does the baby cry a lot? Try one of the following prescriptions taken from a book of charms, talismans, omens, astrology, etc., bought in the bazaar for about a nickle. (1). "Write certain (quoted) blessed verses on a china cup, wash with water and give to the child to drink, also sprinkle on its face. It will quit crying. Write both the accompanying diagrams and tie on its neck.

6	1	8
7	5	3
2	9	4
7	8	9

8	11	14	1
3	4	7	12
3	16	9	6
10	5	4	15

(2). "If any one write a certain charm after ablution, seated facing Mecca, and bind it on the neck of a child who cries a lot, God willing, the child will cry very little."

The following description, in the same book, of an incantation, said to have been written by the famous Saint of Baghdad, the great Ghams Mohimd Din Abdul Qadir Jilani, illustrates the belief in the influence of evil spirits:—"It is very effective for any purpose for which it may be repeated, and is especially useful for driving away *jinn*. If any person be afflicted by demon, fairy or unclean spirit, it should be read seven times over mustard oil, and the oil poured into both ears of the afflicted person, which should then be closed by the fingers to prevent the oil from running out, and some of the oil should be rubbed on his body. God willing, it will soon be possible to smell the odor of the burning up of the demon, which will be entirely consumed, and will even cry out as it is being burned.

Similarly suitable formulae, talismans, incantations etc., are prescribed for almost any desired object —the securing of wealth, love, progeny, protection or release from prison, the evil eye, disease and misfortune, and attack by the sword or bullet; the engendering of love or hatred between others; the finding of lost articles and return of absent friends; the bringing of misfortune upon enemies; stopping the tongues of abuse; stopping dreaming etc., etc.

The influence of education, Western civilization, and Christianity are of course tending to change much of all this. But the multitudes of the

followers of Islam are yet in the grip of false doctrine, illiteracy, superstition and sin—without God and without hope.

(This article is a "Side Light" on Chapter II Moslem Women. It was received too late for publication in the January Womens Missionary Magazine.—Editor).

ASSIGNMENT FOR PROGRAM

A World Congress In Cairo In 1926

Have the members of the class impersonate representative women from all Moslem lands. Organize into a congress and have each give report from her chosen country, telling what has been attempted along the line of reform and what has actually been accomplished. They should discuss what they propose to do for the women and children of all Moslem lands. Draw up Resolutions.

It will add to the interest if each woman taking part would dress in costume of her chosen country.

From "Suggestions for Busy people in the Study of Moslem Women" —Anna A. Milligan in September *Women's Missionary Magazine.*

A Correct Matching Test

I. The great cities listed in the first column below are famous throughout the Mohammedan world. Place the number of each before the name of the country in the second column to which it belongs. Draw a circle around the numbers of which you are sure.

(1)	Constantinople	India
(2)	Baghdad	Soviet Russia (Turkestan)
(3)	Damascus	Persia
(4)	Delhi	French Sudan (West Africa)
(5)	Cairo	Syria
(6)	Tehran	Egypt
(7)	Angora	Anglo-Egyptian Sudan
(8)	Timbuktu	Mesopotamia
(9)	Khartum	Afghanistan
(10)	Mosul	Turkey
(11)	Bukhara	Morocco
(12)	Singapore	British Malaysia
(13)	Fez	
(14)	Kabul	

II. Many of the greatest ruined cities of ancient history now being excavated are in Moslem lands. Place the number of the city before the name of the country to which it belongs. Draw a circle around those numbers of which you are sure.

(1)	Jerusalem	Mesopotamia
(2)	Carthage	Turkey
(3)	Ephesus	Palestine
(4)	Babylon	Tunis
(5)	Memphis	Egypt
(6)	Samaria	Persia
(7)	Persepolis	Syria
(8)	Palmyra	
(9)	Thebes	
(10)	Antioch	

III. The following great living Moslem leaders and statesmen are famous throughout the entire Moslem world and are mentioned repeatedly in our American newspapers. Number as previously.

(1)	Mustapha Kemal	Egypt
(2)	Emir Feisal	Persia
(3)	Abd el Krim	Arabia
(4)	Zaghlul Pasha	Mesopotamia
(5)	Riza Khan	India
(6)	Ibn Saud	Turkey
(7)	Shaukat Ali	Morocco

From What Do You Know About the Moslem World—Used in Best Methods, *Missionary Review of the World,* October, 1926.

"Islam is the youngest of the world's great religions. It is six hundred years younger than Christianity. It is the religion of one seventh of the human race."

"OUR TEMPLED HILLS"
Home Mission Study

By Ralph A. Felton

CHAPTER III--EXTENSION WORK

By Mrs. Haidee Ewing Rankin

"WE are in the era of service based on survey." The vision of the local church is local. A comparatively recent national survey, though incomplete, is of inestimable value giving to us information that makes it possible "to ask and to answer with some definiteness, how far the Church at large serves the life of the American people. In the souls of our people at their best glows the splendor of God. The Church is an expression of that life. How adequately does she nourish and direct the religious impulses of so mighty a nation?" "The Church in sacrificial outreach to a needy world, is most divine when most practical in its service."

Many interesting and valuable facts are revealed through a survey one of the most outstanding of which is that the church serves the people very unequally. For instance, there are for every thousand, twice as many professing Christians in Iowa as in Oklahoma. This does not indicate that the people of Iowa are so much more religious than those in Oklahoma but it does show the outreach of the church has been much more limited in Oklahoma than in Iowa. The survey discloses a reason for this, that is, that church membership varies as does the density of population. "If the Church is to serve the nation as a vast community, it must obviously equalize religious opportunity to the utmost degree possible." The "service" of the Church cannot be estimated according to the number of church buildings or even organizations. Its "serving ability" is rather indicated by the number of people reached by it. Our text tells us that there is an average of one church for every 463 inhabitants in rural America and yet the membership is only twenty per cent of the population, and more than one fourth of these are either non-resident or inactive. Surely there is opportunity and need for the extension of the influence of each church in its local parish! Surveys show that more than half the farmers who attend church anywhere are inclined to pass by one or more open country churches and go several miles to attend a village or town church. Many of these church buildings in the open country are closed and the organization is dead, largely because the farmers have passed them by. "A town is fatal to surrounding churches in proportion to its size." However, the town church does not draw all of the people who attended in the open-country church and there are left churchless multitudes." "The town's power of destruction has not been matched by an equal power of religious outreach in service." One of the great problems to be solved is the relating rural areas to town centers religiously. If the town church

has a "killing range" it should more than offset this with its "service range." Rural people have a right to ask rural service of the central church."

The Interchurch survey of the thinly populated West presents the need of the rural people for the Church. There is a California County with 25,000 rural population of which but two per cent are members of any Protestant church. It has a thousand square miles of entirely unevangelized territory known to have a population of at least a thousand people. Another illustration is found in Knott County, Kentucky where only 8.3 per cent of the people are church members while the average for the state is 43.3 per cent. But surveys may become more specific, surveys of the local communities give facts and show conditions to be met. It is a kind of diagnosis and sad to relate these surveys usually stop right there. No perscriptions are are given, no remedies offered, conditions continue in "the same way" with a little of retrogression added. Our text gives an illustration of the benefits of a survey because it was "followed up." The following conditions were discovered in the community. Seventy families out of one hundred ten were connected with no church; of 155 children under sixteen years of age 129 were in the rural schools and of these 129 children, 100 were in no Sabbath School. In view of these conditions it was decided that the best way to reach these children was through cooperation with the schools, so a week-day religious education program was begun. Result, instead of 19% of the children receiving religious education 98% were receiving it from the same church and "there were added to the church." In communities where there are several churches the task is more complicated and more difficult but nevertheless needing to be undertaken and accomplished. A Massachusetts village with five churches solved the problem by each church assuming some special phase of the work, or some project. For instance, the Methodist church cared for the community's recreation; the Unitarian church operated regular automobile service each Sabbath morning etc. "The solution of 'overchurching' here in North Andover was not the elimination of old churches but a division of new labor." Through the survey unaffiliated members are discovered as shown in the survey of the Irving Community in Dallas County, Texas. It was discovered "that in all there were 810 church members, 734 unattached members and those expressing a preference for one of the local churches, and, 1130 people who had no preference, or interest in any church.

Each survey calls for a program. "The fact that four out of five in rural America are members of no church emphasizes the need for a missionary program among Christians. The last command of Jesus was 'Go!' "

Having discovered *who* is out of the church, we should find why they are out, hence the question, "Why have the farmers lost interest in the church?"

ECONOMIC CONDITIONS, TENANTRY, ETC.

"Farmers are discouraged. Taxes are high, more than double what they were four years ago. Taxes have increased out of all proportion to the farmer's income. A typical case is cited. Today the owners of the land (in Dryden township, N. Y.) have to raise 104 bushels of wheat to pay the taxes, while one hundred years ago three bushels paid them. Today taxes represent 37 days labor with wages averaging $3.50 per day, as compared with 6 days labor at $.50 per day one hundred years ago." The farmers feel there is discrimination against them in regard to taxes. "For example, in Dane County, Wisconsin, where the farmers pay 30% net rent on their farms for taxes, urban people pay only 11% of the net rent on their real estate. The result is, that a class consciousness has developed." This has led to a distrust and the formation of two classes, the city and rural, and interest in the town church has weakened.

"Farmers are hard up" our text says. All denominations about 1920, put on great financial campaigns for missions, ours being under the caption, "New World Movement." Large sums of money were pledged but payment failed to be met. Great "follow up" campaigns followed in order that the plans for extension and maintenance might not lose out. The need was urgent and is yet so. Many of these who pledged were members of rural churches. They were unable to meet their pledges, which were the sincere desires of their hearts. It would be well to study the reason brought out in our text. Just a brief illustration—"We will use the farmers' income for 1920 as a base, or 100%. His income dropped the next year to 55% of what it was in 1920 when he made his pledge and in 1925 it was 70%. His payments on his pledge for benevolences fell off in about the same proportion as his income. An acre yielded a farmer about 50% more gross income in 1925 than it did in 1915, but not net income. He paid in 1925, 76% more for what he bought—and his taxes increased in that time 126%. He was surveyed but not served." And he lost interest in the church. "Now more than half the farms in the United States are mortgaged with an average debt of over $3,000 on each. People who are hard up get the "inferiority complex' about which we hear so much. They feel they are not wanted at church. They become discouraged and feel 'out of it.' Whatever may be the reason, four fifths of them do not go to church." In a survey made in a county in New York it was found that the group with the smallest income attended church only one fifth as many times during the year as the group with the largest income. "When the entire economic life of rural America is at a low ebb, the spiritual life lags. The discouragement among farmers and the growing feeling that they receive unfair treatment in such economic matters as taxes, tariff, freight rates, bank loans, and legislative matters, all tend toward the disintregration of their spiritual interests."

TENANCY AND FOREIGN-SPEAKING PEOPLE.

"Economic prosperity is the basis of a vigorous community church life," says Professor Earp. Rural economics enter into the moral and spiritual life of the rural people just as urban economics enter into the moral and spiritual life of the city people. The rapid increase in tenantry in our country is alarming and is "an economic factor to be reckoned with in the future of all civic, social and religious agencies in rural communities."

Thirty-eight per cent of the farms in our country are occupied by tenants. Of this thirty-eight per cent possibly one-third are "related tenants" that is sons or relatives of the owners. Of this one third about 85% become owners; then if their lands are productive enough to support two families they become landlords. The other two thirds of the thirty-eight per cent are seldom able to achieve ownership which leaves a total of about two-thirds of the tenant farmers of the United States as tenants "having no reasonable hope of becoming owners. Their fathers were landless and in all probability they will remain landless. These hopeless tenants furnish the depressed element in the community, one poor in spirit as well as in goods."

About one half of the tenantry move each year, having spent half the year getting acquainted and half getting ready to move. The landless families in the cotton and tobacco sections of the South are unchurched but are served by the church even better than the tenants of the corn and wheat belt of the North. In one county in Kansas where fifty-six per cent of the farmers are tenants only eighteen per cent are church members; and, in a county in Iowa where fifty-two per cent are tenants, but twenty-one per cent are church members.

"A million farmers in the United States move to new homes every year. What an opportunity the church has for serving them! A million families of newcomers with whom the church can make friends! Among this group lies a big missionary opportunity." A home mission challenge!

Mr. Felton, the author of our text, made a survey of a township through which he had often passed never thinking there were foreign speaking people living on the farms. The survey revealed that of the 246 families in the township one third were foreign-born Bohemians and Finns. They had never entered into the programs of the churches of that area. It is startling to be faced with the fact that "one third of our New Americans, the foreign-born and their children, live in rural sections of America. Over one fifth of our rural population is made up of foreign-speaking people." From Michigan west and northwest to the Pacific Coast over one third of the rural population is foreign-born and more than one-half of the farmers in Minnesota and North Dakota are foreign-born. Most of these agricultural farmers live in distinct communities; this means that the school, the village, the church and social organizations breathe a foreign atmosphere. Most of these farmers are of

Scandinavian and Teutonic ancestry and are hard working and thrifty, vieing with the American farmer in agricultural pursuits. They have the advantage of the habit of cooperative organization and their "religious life is devout and tenaciously adhered to."

Where he does not live in a separate community but among Americans, he is easily assimilated and intermarries. Special difficulties arise when the community is made up of both American and foreign people; friendly and intimate neighborliness is difficult. "Cooperation between rural churches of native and foreign stock in the whole region of the Northwest rises to the dignity of a great patriotic and religious problem. There is large recognition by churches of foreign origin that full cooperation is desirable. There is a splendid hunger for fellowship, but these are checked and hindered by conservatism and supersenitiveness. The get- together movement has gone far enough to show its possibilities, and so far that a relapse would be a colossal tragedy." Mr. Felton says it is to be hoped that even as our Home Mission agencies have in the past been interested in the foreign-speaking population of the cities they will now give as much consideration to the foreigners who live in the rural districts.

OPPORTUNITY FOR EXTENSION WORK

The village or small town is becoming more and more the center of the farmer's interests, economic and social and it should be of his religious interests also. "But in order to get the farmer to unite with the town churches a new spirit of cooperation must be developed between the town and country." Mr. Felton illustrates this lack of cooperation through the phrases "the graft of Wall Street" vs. "the narrowness of Main Street." He also illustrates the "distrust" existing between the farmer and the merchant by a business transaction through various stages from the producer to the consumer. The illustration may be apt but it makes more emphatic the need for readjustment in prices that the producer and consumer may receive more and better returns for investment. The barrel of apples was bought at $3.00 and sold for $6.00, showing that 100% disappears between the producer and consumer. It is very evident that such "cost of distribution" will need to be readjusted before there can be hearty cooperation between the farmer, the producer, and the townsman—the consumer. This is a problem that concerns both the farmer and the merchant. Mr. Felton tells of an incident where through the church in a village this mutual distrust was relieved because of the Christian contact that permitted each party to become better acquainted with the other's side of the question. The pastor discovered by survey that only five out of seventy-five rural families living within a radius of two and a half miles were attending any of the three village churches. Through a "Farmer's Night" service held on Sabbath evening once each month he succeeded in getting his church to extend its "service range" to the farmers of the community, with the result

of producing a genuine community spirit that became country-wide.

City and larger town churches may find ways in which they may be exceedingly helpful to the rural religious life, if they will but make it a part of their program. Instances are given where auto service is rendered for bringing the rural children to the Sabbath Schools. A church in Louisiana thus utilizes the consolidated school bus for this purpose and is "thus providing as well for the religious education of its children as it is for their secular training." Churches formerly held sacred for "church meetings only" are now open for community meetings, farm bureau meetings and other public gatherings—they are "serving" the communities. "Churches, as well as banks and chambers of commerce, are putting farmers on their official boards." Thus rural and town people are being brought closer together and better mutual service is established. Farmers have been invited to the city churches, why may not the city churches "serve" the rural communities as well?

" 'The evangelization of the world in this generation,' is a phrase that fills us with hope, but when this comes to be an actual reality, it will be an account of each church evangelizing the people within its borders and winning them, one by one, to the Redeemer of the world, who, himself selected his disciples, one at a time, from the people in his neighboring villages."

"What a tremendous amount of good young people could do for themselves and for the community if their insatiable craving for activity, for service, could be harnessed to the Christian program of the church! Our rural youth needs sympathy and understanding, a place of responsibility in the church organization and program, and field for active expression of his innermost feelings and beliefs. The task of the church offers all these things which youth needs, and youth can bring to the rural church the new life which will change unwholesome and unsatisfactory conditions within the home and the community."

Mr. Felton asks, "Why not challenge the young people with a larger part in the church's responsibility for Christianizing rural America?" and then he gives illustrations of this religious extension work found among the Epworth Leagues in Missouri. The League in Columbia, Missouri became responsible for visiting the rural Leagues in three counties; the St. Joseph League thought nothing of going thirty miles to visit a rural church.

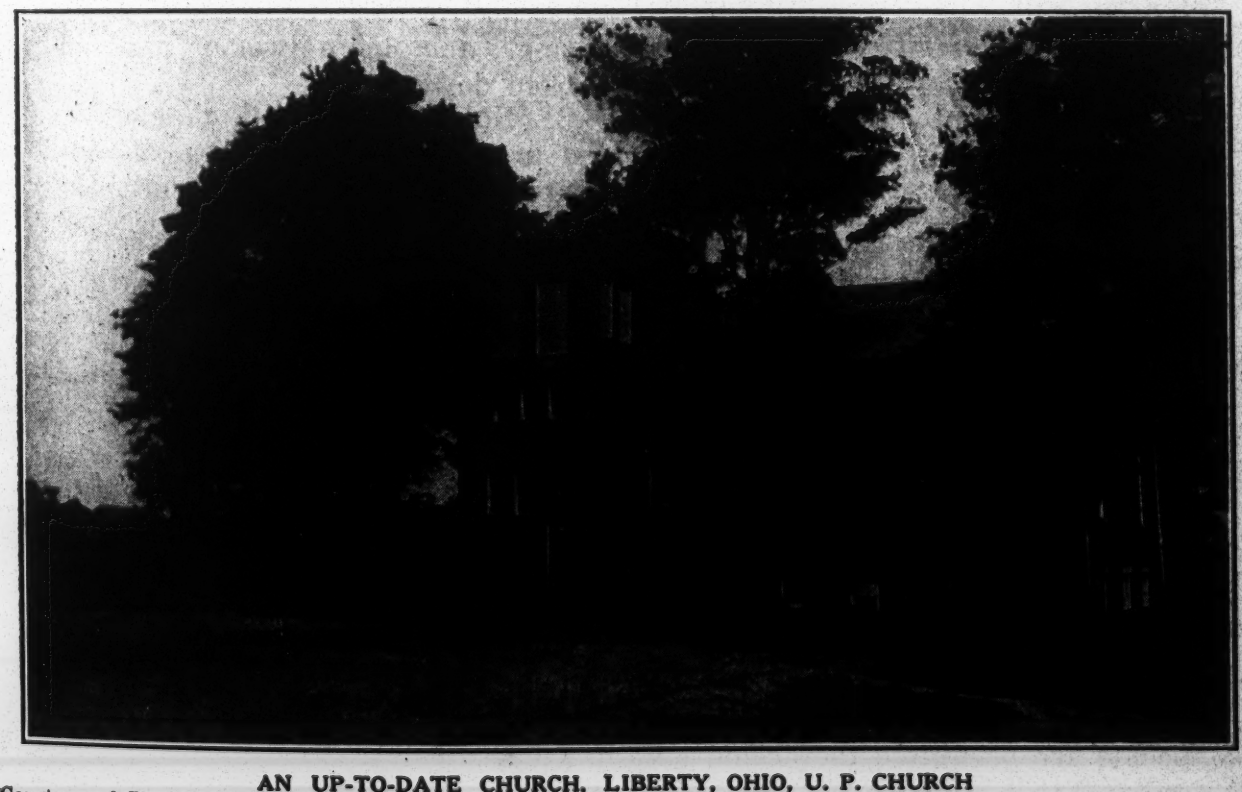
The chapters in the Nevada district were divided into zones. Neosho took the hill section, Joplin the lead and zinc mining communities and Rich Hill the farming country. Rallies were held once a month in a rural church, or in a grove or some other spot and all leagues in the zone were invited to take part. The Rich Hill League organized two "flying squadrons" to carry on their work. At the beginning they found six leagues and last year they counted thirty-one organizations—a practical extension work accomplished through practical "service." Nothing will accomplish more for foreign

missions than beginning "at Jerusalem."

THE CHURCH AT GRANTHAM

Grantham is an illustration of a revived church and what it can do. Grantham is a pretty little village located in the hills of New Hampshire. It was once a beautiful spot by nature but later "left desolate and ruined by the hands of ungrateful, unappreciative man. Farms were abandoned and "not only had the population dwindled, but, far worse, ideals had migrated, community spirit faded, and the place had almost lost its soul. In the country stores were the boxes, the chairs, and the card table, about which unwholesome town gossip, mingled with tobacco smoke, stunted the lives of the oncoming generation." The church had made a brave fight but had lost its hold on the community, the young people's organization had gone, the Sabbath School also, then the women's organization and at last it was pastorless. What a needy field Grantham presented, an isolated inland town without electric lights, without a high school, without a doctor or nurse, with no wholesome social life, with evil in its midst, with only a few loyal to the "better part!" This community in need of a "missionary gos-

THE MANSE, LIBERTY, OHIO
Courtesy of Board of Home Missions



AN UP-TO-DATE CHURCH, LIBERTY, OHIO, U. P. CHURCH
Courtesy of Board of Home Missions

pel" was sought and found by a leader who felt and understood the need.

He began his work among the 150 young people and children. His class of boys met in a vacant store room; moved into a larger garage; with the aid of his young people and some interested men their leader began the erection of a community house. The Church Board aided, the community contributed labor; community spirit and pride developed. "The last three years have seen not only the growth of this building with its auditorium, stage, dining-hall, kitchen, reading-room, workshop, motion-picture machine, and athletic equipment, but numerous dependable organizations, with plans and programs, have also arisen as an outgrowth of this impelling ideal service." The total attendance at all meetings held during the year was 5,166. The program of this church was made possible through its cooperation with other agencies, the Y. M. C. A., the State Department of Health, Farm Bureau, State Forestry Department and Junior Achievement Bureau. "The varied activities of this church are a spiritual ministry. Sin is being driven out and in its place have come saved men and a saved community. To repeat this type of ministry throughout rural America is a challenge to all of us."

"This missionary, or extension, program of a church in its local community is one of the ways of putting into practice the words of Jesus when he said, 'Whosoever will lose his life for my sake, the same shall save it.' "

HELPFUL HINTS FOR MEETINGS

For Town and City Groups

1. Does economic prosperity affect church attendance in the city as it does in the rural community? What remedy may be offered?
2. What are the reasons for the limited number of young people in the rural church? Compare this with the number in the city church. Does the church "serve" the young people generally? Is it the "expense" involved, lack of leadership or what?
3. Is there "extension work" within your reach if you were willing to undertake it? Why not?

For Rural Groups

1. Suggest methods by which the "distrust" which exists between the farmer and town-dweller may be broken down.
2. Suggest practical changes in the program and activities of our church that will give the youth the services and opportunities they most need.
3. Can the church help in the rural economic conditions? How?

Mrs. Dan Brummitt, in presenting Chapter III uses an impromptu pageant as follows: Group of women, including the tenant's wife and foreign neighbor getting dinner for threshers. Enter woman making "Survey of Community"—Women answer the question, "What is the matter with the rural Church?" by using material in chapter—discouragement, high taxes, financial difficulties, mortgages, transient tenants, lonely foreigners.

After a spirited discussion the daughter suggests that if the young people are permitted they could help in a new community program. All agree that it is worth trying.—Editor.

How To Help The Indian

By Rev. R. H. Barr, Ph. D.

(Condensed from an address before the W. G. M. S. Convention at Monmouth)

BEFORE a competent physician prescribes medicine for a patient he first makes an examination to discover the cause of the trouble.

Before we can prescribe a remedy "How to help the Indian" we must know some of the difficulties with which he has to contend. If a wrong course of treatment has been pursued the sooner that treatment is abandoned the better for all concerned. Segregation was the policy long followed. That meant breaking all the hundreds of treaties with the Indians and gathering them on to reservations. The inevitable result was violence and blood shed. According to Mr. G. E. E. Lindquist in "The Red Man in the United States," no less than four Indian Wards resulted from that blunder. The policy then adopted of doling out clothes, food and the necessaries of life to the tribes led to pauperism and degeneracy.

Now another policy is tried, viz; *Assimilation.* In 1869 in his message to Congress President Grant said "From the foundation of the government the management of Indians has been attended with robberies, murders and wars. I do not hold either legislation or the conduct of whites who come in contact with the Indians blameless for these hostilities." President Grant's high motives led to the present policy of Assimilation; whereby the tribal relations were supposed to give way and the Indians to be put on an individual basis, so as to be able to do for himself. This policy has been on trial for nearly forty years, and now $13,000,000 per year is asked to support the 340,000 Indians and to pay 5,500 employes for caring for them. Many of the government employes are inefficient and unreliable. The excuse for this low standard frequently given is "the salary is poor."

Hindrances to Advancement. Many tribal customs should be prohibited and broken up. To illustrate: Some two years ago our Chief of Police told me an old couple had received the license to marry and he would have them at the parsonage in a day or two. They had then been living together for months, and are yet, but they have never been married—except by the tribal custom marriage of just going and living together. If the government recognizes such marriages, how or why compel younger people to marry according to law?

Another great hindrance to progress is the *Medicine Man.* This fake of fakes is held in awe and fear by many. Notwithstanding that it is illegal, both the Feathers and the Shakers are allowed to doctor even at the Warm Spring agency with government officials as on-lookers. Not long since two of our members were prevailed upon, against their will, to be doctored by the Shakers. One was rescued by a friend or it is thought she would have been killed in the powwow. The other victim, a woman very low with tuberculosis,

in the healing treatment was so severely pounded that she had a hemorrhage. These medicine powwows are closely connected up with the heathen religions.

Dances: Closely connected with the medicine powwows and religion are dances. These have been commercialized in many places by the whites, especially at Fourth of July celebrations and at other times with their all night camps.

A reliable authority says that: "During the last few years features have been introduced from the more objectional dances of the whites which are degrading in the extreme." The dance habit interferes with industrial life. Many are away dancing when they should be at home seeing after their crops. Thus far nothing has been done to eradicate these practices, probably on the ground that they "belong to the Indian religion." But the students returning from school have a right to protection from such dances which are characterized by unbridled license. The government attitude toward these is to permit, but not to encourage them. They are encouraged however by scientists and tourists. Educated Christian Indians are bitterly opposed to these things; they say that "as long as these old grave clothes are kept hanging around, the Indians will put them on and many will return to their old heathen customs."

Native generosity is a great hindrance to the Indian. He greatly enjoys company—especially when there is something to eat. He will go for miles to a feast. A few days after a new baby comes into a home a feast has to be made. If there is serious sickness friends by the score will flock in and remain for days and sometimes for weeks until the sick person either gets better or dies. In the case of death all the relatives (and it is surprising how many there are) will return for dinner after the burial, and then they will often take practically everything from the home of the deceased. Sometimes even cows and horses are taken. What inspiration could an Indian have under such conditions to work and lay up anything?

Now for another serious trouble. The *Drug Habit.* The use of Peyote, or mescal, has become the most serious menace to progress of the Indian in the United States. Peyote is a species of cactus grown in Northern Mexico. The use of this drug made from its fruit is spreading to an alarming extent among many tribes from the South to the North. The use of four or five mescal "buttons" produces a peculiar brain excitement attended with an extraordinary visual disturbance and wonderful color effects. It also effects the hearing and leads to insanity and incompetency. Dr. Harvey W. Wiley says: "It is an evil and nothing but an evil." Worst of all, perhaps, is its use in religious ceremonies. In many tribes peyote is spoken of as the Holy Spirit, the Comforter whom Jesus sent. Peyote eaters say "It tells us how to be saved. It prays for us when we are sick and forgives our sins. It is the Way of Truth and hope of ever Indian who eats it." Bills have been introduced in Congress again and again but have always been defeated.

Helps to Advancement. The Indian must make his own contribution to his advancement. But he needs help, and our government schools fall short of taking him far enough to prepare him for leadership or to insure against a return to his old methods of living. The Oneida Indians of Wisconsin sold much of their land and spent the money. Then they were thrown upon their own resources and compelled to seek employment. Now they are trustworthy workmen who live in neat well kept houses. Please don't forget this fact —the guiding influence in the success was Christian Mission work. The Indian problem will be solved—only —when places of leadership and responsibility are held by Indians who have been trained under the influence of the Gospel. Rev. Henry Roe Cloud, Yale graduate and notable leader among his people says; "My one great hobby in life is to help make Indian boys into Christian American Citizens. The secret of racial uplift is our giving back to that race its own youth trained for proper and noble leadership."

At a mass meeting held as Casa Grande, Arizona, two years ago the Pima Indians adopted resolutions repudiating tribal customs in favor of modern progress, advocating obedience to the laws of God and man, and the abolishing from the reservation of all heathen dancing and drinking." That has the right ring to it. Those Indians have made wonderful progress. Others would do the same if they had more encouragement and support.

It has been well said concerning the education of the Indian youth, "The tongue has been trained to speak English, the hand has been trained to skilled labor but the heart has been left to paganism."

One of the brightest pages in Indian history is that which records the work of the Christian missionary yet it is actually a fact that that there are those who oppose Christianizing the Indian. Last Fall a government inspector visiting the Warm Spring agency asked one of the Indians if he was a member of the mission church. He replied that he was and added that he was also an elder. Then this representative of the Indian Bureau said: "Whenever you find an Indian who has a religion (and all Indians have some kind of religion) let him alone and tend to your own religion. You have no business to put your religion (Christianity) above that of another."

Members of the Women's Missionary Society what do you think of that compliment to your intelligence in sending missionaries to convert the pagan Indian? But in spite of all slurring remarks about Christianizing the heathen Indians, enough has been accomplished along that line to justify all the efforts that have been made. The character of some rescued from sin and ignorance through the power of the Gospel, and what Christ has done through them, proves not only that God is no respecter of persons, but that He is also waiting to do greater miracles when through faith we lay hold of his promises.

James Alexander Speer, D. D.

By Rev. W. A. Matthews

(The following sketch of the life and labor of the Rev. J. A. Speer, D. D. was written by Rev. W. A. Matthews of the Simnasho Indian Mission, by appointment of Oregon presbytery. Mr. Matthews refers to Dr. Speer's eighteen years work among the Warm Spring Indians. This work, as we know is under the care of the Women's General Missionary Society.

Dr. Speer's long experience and his genuine interest in the welfare of the Indians made his advice most valuable; his kindly letters have been greatly missed by the Women's Board. It is fitting that this sketch should be given to the readers of the Womens Missionary Magazine. It gives but a hint of the self-sacrificing labors of Dr. Speer in a field than which few are more lonely and discouraging.—Editor)

JAMES Alexander Speer was born on a farm about one mile west of New Concord, Ohio, on Feb. 27, 1842. His parents were Robert W. and Sally (Jamison) Speer. He was the fourth member and oldest son of a family of fourteen.

REV. J. A. SPEER, D. D.

His parents were pronounced and exemplary Christians, members of the Reformed Presbyterian Church. At the age of fifteen years he made a public profession of his faith in Christ, and united with the church of his parents, Rev. H. P. McClurkin being pastor of the congregation at that time.

When the Civil War broke out in the spring of 1861 he would have answered the call of President Lincoln for the first 75,000 soldiers had it not been for the opposition of his parents. Instead he entered Muskingum College in the autumn of that year. Then in the spring of 1863, having attained his majority, he enlisted in the 88th. Ohio Infantry, Co. E. From that time until he was mustered out at the close of the war in 1865 he endured the hardships and privations of a good soldier, campaigning in ten different states of the Union.

He entered Muskingum again in 1865, graduating in June 1868 with the degree of Bachelor of Arts.

From 1868 to 1871 he engaged in the manufacture of lumber and shingles in the State of Michigan.

In October, 1871, he entered the

theological seminary of the Reformed Presbyterian Church at Allegheny, Pa., graduating in the spring of 1874. He then engaged in home mission work in Nebraska until called to the pastorate of the Reformed Presbyterian Church of West Hebron, N. Y. In August, 1875, he was ordained and installed as pastor of this congregation. The following year he was married to Miss Nettie Black, a member of the First United Presbyterian Church of Allegheny, Pa.

In 1889 he was called to serve the Holmwood Reformed Presbyterian congregation near Mankato, Kansas. In 1891 he left the work here to take up mission work among the Indians of the Warm Spring Reservation, Oregon. It was at this time that he transferred his membership to the United Presbyterian Church. After ten years faithful service in behalf of the Indians he moved to Shedd, Oregon, and for nearly three years served the Shedd and Halsey U. P. congregations as stated supply.

In October, 1905, he again took up work among the Indians, remaining until January, 1911. He later served in this same field for about a year. And so out of an active service of almost forty years, eighteen were given to the work among the Indians.

In January, 1915, the Board of Trustees of Muskingum college conferred upon him the honorary title of Doctor of Divinity.

His wife preceded him to the Eternal City, having passed on in April, 1912. Two sons, Lyle Black, and Clayton Shields, survive.

Dr. Speer gave a full measure of service to his Lord and Master. His was a devoted and consecrated life. He was cheerful and optimistic always. No pessimist could have endured for eighteen long years the isolation and discouragements incident to the work among the Indians. He was admired and loved by a wide circle of friends who rejoice at his triumphal entry into his reward at the ripe old age of 84 years, 2 months and 21 days. He has come to his grave in a full age, like as a shock of corn cometh in his season.

The World's Y. W. C. A.

By Daisy Griggs Philips

Member of the World's Y. W. C. A. Committee from the Corresponding Countries of Egypt and Palestine.

PRECEDING the meeting of the World's Y. W. C. A. in Oxford, England, July 1-8, the overseas visitors were invited to attend the thirteenth British Biennial Conference in London. A few things stand out in one's mind from the London Conference. First, that the great world metropolis with its rush of trade and conflict of interests, has time to give hospitality and show a lively concern for the welfare of strangers. This was all the more noticeable as we arrived in England shortly after the general strike, and at a time when people's minds were

still occupied with the coal strike. One never ceased to marvel at the discipline and order of the English people, and to admire their devotion to public welfare, as it was evidenced by the way public service was carried on by volunteers in a time of crisis without serious interference on the part of the suffering strikers.

Among the social functions of the Conference was a reception given for overseas visitors by the Hon. Mrs. Waldegrave, former president of the World's Y. W. C. A. and all the members of the conference were the guests at tea of the Lord Mayor and Lady Mayoress.

The convention program included many well known speakers. It was both inspiring and informing to listen to such men as the Lord Bishop of London; Dr. A. E. Garvie, Principal of Hackney and New College, London; Dr. Crafer, Rector of Milton, Cambridge, lecturer and writer on the life and writing of St. Paul; the Bishop of Kensington and Dr. Herbert Gray, Minister of Crouch Hill Presbyterian Church. It was no less helpful to hear women like Miss Cratty, General Secretary of the Y. W. C. A. in the U. S. A.; Miss Campbell, president of the British Association and Mary E. Phillips, Industrial secretary of Great Britain; Mrs. George Morgan of London and Miss Niven, the World's Secretary.

One left the Conference feeling that the British Association is very much alive, and that they are making a successful effort to understand youth and to bring Christ into their thinking. It was evident that the Y. W. C. A. is not content to associate together groups of congenial spirits but that they are concerned about the girl outside the church whom no other Christian agency touches. It was clear that they are helping to solve some industrial and inter-racial problems by putting into practice a spirit of Christian internationalism. One small town secretary said that she was determined this year to bring into their rather provincial Association some of the foreign students that flock to England and to arrange group conferences to create a better understanding. Perhaps the greatest thrill I had personally, during the Conference was at the International Club of the Y. W. C. A. where I met a brown faced girl on her way home to the island of St. Helena from Alexandria, Egypt, where she had been working eight years. This girl had been at our summer camp at Mandara last year, while I was in charge.

On July first, the members of the World's Y. W. C. A. Committee and other delegates enroute to Oxford, spent the day at Parmoor, near Henley-on-Thames, as the guests of Lord and Lady Parmoor. At the beautiful country home of the World's Y. W. C. A. president 160 travelers were refreshed not only in body, but in spirit as we listened to the Bishop of Upsala in an address on church unity. From Parmoor we motored to Oxford through a stretch of charming English countryside resplendent in poppy dotted green meadows and wooded hill sides.

The World's Y. W. C. A. Conference met at St. Hugh's College, one of the few women's Colleges of Oxford. All agreed that the atmosphere and setting did much to determine the character of the conference,

which was marked throughout by a sense of the presence of God and by a deep spirit of peace and unity.

The most outstanding feature of the Oxford Conference was the Bible Study. That such should be the case at a conference of this kind where much time is taken up with policies and business is remarkable. Two things were evident from the opening of the conference; first, that there was much prayer behind the Bible Study and second that the outlines had been prepared by one whom the Word had gripped, Mlle. de Deitrich of the World's Student Christian Federation. The far-reaching subject for study was "The Church Universal.—The Household of God," and the scripture references were taken from the Gospels and the Epistles. Such questions as the following for discussion were provocative of much heartsearching.

On what grounds did the brethern in Jerusalem object to the admission of the Gentiles into the Christian church and what exactly did they object to? What was it in the attitude of Jesus towards the foreigners and the outcasts that scandalized the Scribes and Pharisees and many well-to-do people of his time? Do you feel social and racial prejudices to be a serious handicap to the spreading of the Gospel in your country? What is the attitude of the younger generation toward these problems?

Another interesting feature of the Conference was the group discussions, considering such vital questions as, What is the reason for the existence of the Y. W. C. A.? How does its function differ from that of the church? What is the sphere for which we are training our members? The discussions brought out the fact that although the aims of the Church and of the Y. W. C. A. may be one, namely to bring the Kingdom of God upon earth, their functions are very different. It was felt that the church of Christ, established by our Lord Himself is a great, eternal and spiritual body whose chief function must be to relate men to God and to develop and nurture the spiritual life of its members. The Y. W. C. A. on the other hand, because it is close to the girl and sees her need and takes her as she is, has a unique opportunity of interpreting Christ to her. It is a "bridge" between the girl and the church. It has the opportunity of making adjustments between youth and the church by helping them not to judge the church by any one member or by any one group of members, and by showing them that they have a contribution to make to the church. The Y. W. C. A. also has a unique opportunity because of its interdenominational and international character and Christian program to demonstrate religion in daily life by showing the spirit of Christ not only in the toleration but in the appreciation of the views of others." The Association does not expect uniformity but variety both in religious expression and form.

The Oxford conference was made up of delegates from 35 countries. Practically all of the work of the Conference was carried on by means of the English language, but there were always French and German interpreters present if there was any question of the meaning of the matter in hand.

Foreign Correspondence

MISSIONARIES BIRTHDAYS, MARCH

"We do not cease to pray and make request for you that ye may be filled with the knowledge of his will." Col. 1:9.

March 1 Miss Mary F. Dawson
March 4 Miss Janet E. Nesbit
March 9 Miss Minnie E. Beatty
March 11 Miss Gudrun C. Estvad
March 11 Miss Anna Y. Thompson
March 12 Miss Hannah H. Beale
March 18 Miss Mary J. McKnight
March 22 Miss Laura B. Walker
March 24 Miss Josephine E. Martin
March 27 Miss Venna R. Patterson
March 27 Miss Cynthia E. Wilson
March 28 Miss May Holland
March 28 Miss Edna Sheriff
March 29 Miss Lillian McClelland
March 30 Miss Florence D. White

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

FIRST EXPERIENCES IN ARABIC

Dear Friends:

It was Saturday, April 3. We had just completed our first real Arabic examination after five months of study. During those five months, we had been taking in all of the Arabic possible, and now the time had come for us to go out to a village and release our knowledge upon the people. Would they understand us? Yes, we wondered, for it is surprising sometimes to discover that the people fail to comprehend a word or a phrase which we had though was correctly uttered. Can you imagine the feeling of one who after a few months of concentrated effort is endeavoring to tell a story in Arabic, when a child in the group pipes up, "Tell it in Arabic, and we'll understand."

We were anxious to be understood not because of the pride and the confidence which it might inspire in us, but because we longed to be able to give to these people the Gospel message in their own language.

As I had never visited the Mansoura station, I desired to make it my headquarters, so that I might also become acquainted with our mission work which is carried on in this section of Egypt. From this as a center, I had opportunity to see something of the church work, of the work of the Boys' School and the Girls' School in both of which I told the story of the Good Samaritan. Due to the kindness of the various missionaries in the station, I visited other schools and churches in the Mansoura district. We attended the women's meeting in the *ezbeh* adjoining Mansoura. As I went around with one of the Bible women to summon the people to the meeting, I had an opportunity to greet and converse with many.

However I felt that my greatest opportunity came when I went with Miss McClelland and her two Bible women, across the river to a village which is strongly Mohammedan. Miss McClelland and one Bible woman went into one section of the town while the other woman and I went to another. In this way we could reach many more. Sometimes we would enter a house, sit on the floor and tell our story to but one or two women and the children who clung to them, whereas at other times, we had a group of twenty or more who gathered about and listened intently. In one house, the woman was washing in her large shallow pan which she placed on the floor, and beside which she squatted. In another house the women were sitting on the floor picking over the wheat which was spread out on some gunny-sacking in front of them. We sat down with them and after exchanging the proper greetings, proceeded to help them.

At first they objected somewhat for they seemed to feel that this was too menial a task for us—one which was beneath our dignity, but we did not consider it so. The words of Paul came to our mind "To the weak become I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." It seemed that these women were even more eager to listen because we were anxious to help them in their daily tasks. As a rule the women were anxious to hear more than the one story and then the Bible woman would tell them others. These contacts with the women in their villages and in their own homes, makes one long to be prepared to give them more of the Bread and the Water of Life.

One day Mr. McLaughlin wanted to see an evangelist at Damietta on the sea, which is about a two hours auto trip from Monsoura. He and Mrs. McLaughlin took us out to a point where the east branch of the Nile enters the sea. Here we ate our dinner after which we decided to examine an old fort of Napoleons near by. We had supposed it uninhabited, but after crossing the moat which was dry and climbing the mound of dirt which had almost entirely concealed the old fort, we discovered that there were people living in it. They began to come out from various parts of the fort and very shortly we had quite a group about us. Here was another opportunity, and so once more I told my story. Often the people whom we visit in this way can not read, but we discovered these men belonged to the coast guard. They were on the lookout for hasheesh which is smuggled in along the coast. One of the men knew a number of the Gospel stories and was able to read. Mr. McLaughlin gave him a Gospel and also left several tracts with him.

How we long that all of these to whom even a little of the Gospel message has been carried, may come to know Jesus Christ in His fullness.

ALTA G. FRENCH

Dear Friends:

It was just at the close of the Mohammedan fast of Ramadan and the beginning of the feast time followed it, that I went to Zagazig for about ten days to visit Miss Paden and Miss French, that I might see something of the work there and make practical use of the Arabic I had been studying for the past few months, as I went around with them.

The people had been fasting for a month and in the feast time that followed made up for lost time, not only in feeding themselves, but also those who came to see them. One day I went with Miss French and some of the school teachers to call on the Moslem girls in the school, and at each house where we called, we were urged to eat and great quantities of food were put before us, nuts, candy, fancy feast cakes, drinks, etc. It wasn't so bad the first few places, but by the time we had reached the sixth or seventh home, we had also reached our limit of our ability to eat, but politeness did not permit us to refuse everything, so we would either take things and put them in our handkerchiefs to carry away and eat at a later time, or quietly put them back on the plate at an opportune moment.

The people were most cordial and we enjoyed seeing them and talking to them. They had all dressed up for these gala days, and many and varied were the brilliant colors that were displayed. In watching the people moving in the streets, one might imagine oneself looking through a kaleidoscope, in seeing the changing and bright colors.

Another day, Mr. Baird took Miss Paden and me to visit some people in several different towns. The country through which we rode was beautiful, green fields stretching from either

side of the road. At one town we stopped at the church, there to pick up the head teacher of the school in connection with it, that he might go with us to the next place. While we were waiting, one of the teachers asked Miss Paden and me if we didn't want to go with him to see the new Coptic church that was just being built. It was not very far away, so we went. All the men of the Coptic church were working on it as they wished to have it finished by Easter time. Nothing would do but that we come in and sit down and they would serve us coffee. We were afraid that it would take too long, but just then Mr. Baird came in the building, and so we all sat down and talked to the people. Shortly afterwards, the men who had made the coffee over a small fire outside brought it in in small cups. One of them handed me a cup which I in turn handed to Miss Paden and just before he handed me another for myself, someone asked him if he had put sugar in it. He said, "I'll see" and drank some out of the cup, was satisfied that he had made it all right, filled up the cup again and gave it to me, and I had to drink the coffee of course, forgetting that I had ever heard of such a thing as a germ.

At many of the places we called, Miss Paden would have me tell the Bible stories I had learned at school, and when my Arabic ran out, she would continue to teach the people, and it was a joy to be able to witness to them of the saving love of Christ.

Several times we had meetings, it is not hard to gather a crowd in this land, and men, women and children were interested in the foreigners that had come to see them. The women would finger our dresses and in general look us over, and the children especially liked to dust off our shoes. Some of them, I suppose, had never owned a pair.

One Saturday, Mr. Baird took Miss Paden and me for a three hour drive to a town where he wished to hold meetings that night and on Sabbath morning. It was just a small town of perhaps a hundred people or so, a typical native village where the people lived that worked on the land surrounding it. The houses were made of mud, and were low flat buildings. The house where we stayed all night, however, boasted of a second story and Miss Paden and I slept on a room on the roof and found it very pleasant, barring the fleas and mosquitoes that seemed to contest our right to occupy that room, too.

Mr. Baird had brought along the small folding organ and the first question that the people asked was, "Did you bring the piano with you?" We were glad to say that we had. The meetings were held in the small schoolhouse that the Mission had in the town, (and the people came from the surrounding villages, until we had a fine big crowd, the men looking very picturesque in their homespun robes and carrying their staves. The men crowded in one room and the women in the other and while Mr. Baird spoke they listened very attentively. We had sung a few songs at the beginning of the meeting, and then sang some more at the end, and when it came time to close the service, the people didn't want to leave, but begged to sing one more song then one more until late in the evening. They sang with such fervor and enjoyment, it did one good to hear them. At last it became so late that we had to stop, but even then the people were slow in leaving and wanted to talk to us. The next morning Mr. Baird had another service, and while there weren't as many in attendance as the night before, still there was a good crowd and we had a good meeting. All the women wanted Miss Paden and me to call on them and we did call on as many as we had time for and enjoyed talking with them. It was an especial delight to come to them with the message of the Word of Life and our prayer is

that the word spoken to them may bear fruit in many lives for the Kingdom.

We not only visited some of the schools in the district, but Miss French and Mr. Nolan were most kind in showing us the fine girls' and boys' school in Zagazig. How wonderful it is that so many children are receiving a Christian education, and it is hoped that through them the future life of Egypt may be changed and Christ be enthroned in the lives of the people.

MISSIONARIES HOME
Where Mrs. Coventry and her family of young ladies live. Cairo, Egypt.

My whole stay in Zagazig was enjoyable, in the opportunity it gave to use what Arabic we had learned, in the chance afforded to see more of the scope of the work, but most of all for the joy experienced in meeting the people and giving them a portion of God's Word, that light might come to them.

RACHEL TRACY SEIVER

Dear Friends:

Each spring just after the first examination the American Mission people who are doing their first year's work in the Study Center go out for ten days or two weeks to the villages. This is to become better acquainted with the manners and customs of the people, to tell Bible stories which they have learned, and for general practice in the use of Arabic. I do not think that any one of us told our story just for the drill in Arabic and to see if we would be able to make them understand but we told it each time with a prayer that the listener or listeners would learn something of the love of Jesus Christ.

I went for my ten days to the Fayum. There I stayed with Miss Wright and Miss Giffen, the Womans Board workers there. Miss Wright has charge of the Bible women's work and so I was under her direction. There are three Bible women working there and each morning I went out with one of them. They have a regular plan for their work and each day they visit certain homes in Fayum or go out to certain villages. Some mornings we would visit as many as nine homes. In some places the Bible woman was teaching the woman or women to read. Sometimes they were just beginning and were learning their letters from the primer, some were more advanced and were able to read their lesson and to have a new one assigned, and some had advanced beyond the primer and were reading from their Bibles. How eagerly they tried and how pleased they were to have a good lesson, these women who had never had a chance before. Where the woman could read she sometimes read the Bible lesson or the Bible woman read and then explained the lesson and asked questions to be sure it was understood. Three or four times a morning I would tell the story of the Good Samaritan. They always listened kindly to me and although I made many mistakes they were always polite. Then in some of the homes the Bible woman would close the lesson with a word of prayer. But they were not always willing for this especially in the Mohammedan homes.

We were graciously welcomed in each home we entered and the best they had was ours. A few of the homes were nicely furnished and neatly kept and in these we found the women and children neat and clean in keeping with their surroundings. In these homes I often found upon

inquiring that the man of the house had been educated in one of our Mission schools, and his wife too, perhaps had attended one of our schools. It was very interesting to notice the difference in the home. In others we found furniture which had one day been nice but had never been taken care of and was sadly fallen into a state of decay, covered with dust and filth. The chickens, turkeys and ducks had the freedom of the house and one feared there might be other smaller inhabitants. Then we visted homes where they only had one room and here the family, many times a large one, ate and slept. The house was built of mud bricks and they had only a dirt floor. At night the donkey, or perhaps a gamoosa or a camel slept in the same room with the family. But we were given the best seats in the house. If they didn't have a chair they tried to borrow one and if this was not possible a piece of matting freshly dusted was spread on the floor. Here we sat to have the lesson or tell a Bible story and after this we must have something to drink and often something to eat besides. The drink would be Turkish coffee, cinnamon tea, sweetened, perfumed, colored water (a native drink), or perhaps gazooza. After I had drunk of these various drinks in five or six different homes and from vessels of varying degrees of cleanliness I would think I could drink no more and the Bible woman would take pity on me and try to persuade them not to serve us anything but they always insisted and we usually had to take something. It is the custom of the country and they are insulted if you refuse, especially if it is the first time you have visited in the home. I would think I surely would be sick but I never was.

One day we went to Sinorous where the work was first started in the Fayum district. The pastor there had been asking for one of the Bible women to start work there and this was the first day. Miss Wright accompanied us. We called in the pastor's home, visited the church and the school, and called on a number of the church people. We passed the house where Dr. Harveys and Miss Anna Y. Thompson lived when they were stationed there. It was very interesting to see the places where these early workers lived and worked for the Kingdom. Then Miss Wright decided we would try to find a home in which we might hold a meeting. This was not hard to do nor was it difficult to get a crowd together for when we stopped to speak to anyone a crowd would gather about us in just a few moments. We held two meetings in this way and in one of them I counted eighty women and children. Miss Wright usually started the meeting with a song. They love to sing and Miss Wright would repeat for them words of the chorus of a Psalm and then she and the Bible woman would start to sing and the crowd would join, perhaps not many at first but as they repeated it again more would join in until most of them were trying. After singing she and the Bible woman would tell Bible stories and how eagerly they listened. I don't mean that they were absolutely quiet and still. They were going and coming all the time but this is Egypt and so different from America. They were listening because when questioned they could repeat what had been told them and probably would repeat it to others who were not there. Then it was train time and we had to leave although they wanted to hear more.

We went out a number of times with Mr. Galloway in the car. One Sabbath day we went with him intending to go to the town where he was to preach but on the way we stopped at a village where they had been only once before. The evangelist was along and he stopped too. Mr. Galloway was to get us again when he returned. The evangelist went to the school to hold a meeting for the men there. A young man who had

been in Assiut College for one year had opened this school and he helped the evangelist with his meeting. We went to another part of the village to see if we might hold the womens' meeting in the house where they had held it before. The man of the house was not at home but others who were there said we might use the room. Then the Bible woman went one way and we went another to tell the women about the meeting. We went back to the meeting place and started the singing and they began to gather. We had one hundred women there and we spent about two hours with them reading from the Bible and explaining what was read, telling Bible stories and singing. When I started to tell the story of the good Samaritan one woman spoke up and said "We don't want to hear that story. You told that when you were here the last time. Tell us a new one." I didn't know all that she was saying but Miss Wright told her to be quiet and listen because they had not all heard the story. She did get quiet then but whenever I would stop to ask questions to see if they were following what I was saying, she would answer the question and then go right ahead and tell the rest of the story. I guess she thought she could do better than I was doing and no doubt she could but I was supposed to be telling the story and Miss Wright would stop her and then I would go on. But each time I stopped to ask a question she did the same thing and I am afraid my story did not make much impression that time. To me it seemed wonderful that she remembered the story so well only having heard it once before. This was a Mohammedan village and the men wanted to come to our meeting too. I suppose it seemed very strange to them that women should be holding a meeting. But we couldn't let them come as the women would not come in while they were there and every time a man appeared at the door the women would cover their faces. After the meeting was dismissed they all wanted us to go to their homes but we refused as we had to watch for Mr. Galloway.

This time in the villages made me long more than ever to get into active Mission work. The need is great and the workers are few. These people hear the gospel stories and long to know more. The harvest is ripe. Pray the Lord of the harvest to send more workers into his felds.

MARIE F. TAIT

THE SUMMER SCHOOL FOR BIBLE WOMEN

By Miss Minnehaha Finney

The Summer School for Bible Women held in the Tanta Community House during the month of August, 1926 was a wonderful success according to the testimony of the thirty Bible women who attended and according to the opinion of the different missionary ladies who had a share in the conducting of this Summer School.

These thirty women who did intensive study during the month of August represent 5000 Egyptian women to whom they carry the Gospel message weekly. We can but say that our Bible women are a most important asset in the evangelization of Egypt reaching, as they do the adult woman who is, generally speaking, without any other means of hearing the gospel message, to say nothing of the welfare teaching which it is possible for the Bible woman to carry to those she teaches if she has the knowledge to give this sort of instruction.

The Bible women present represented the districts of Luxor, Beni Suef, Fayoum, Benha, Zagazig, Mansoura, Tanta, and Alexandria. Different ones of the missionary ladies who were present at different times during the month expressed their surprise at the youth and up-to-date air of these thirty Bible women present at the Summer School. Already the day is waning when the ignorant

SUMMER SCHOOL FOR BIBLE WOMEN 1925. IT WAS MORE THAN DOUBLED IN 1926
These women represent work in Assiut, Fayoum, Cairo, Mansoura, Zagazig, Benha, Tanta, Kafr Zeyat and Alexandria. Tanta Community House.

half blind Bible woman is the one called to do this work among women here in Egypt. We see approaching us, the time when better educated and more capable women are willing to enter into this special work for women.

The forenoons from eight to twelve were given to lessons. Two of our capable Egyptian young women helped in giving these lessons. Miss Sara Mekhiel gave the lessons in Islamics and because of her father being a convert from Islam she has had first hand knowledge of the way to meet the many questions constantly coming up before our Bible women in their work among Moslems and also because of her great love for and interest in our Moslem Sisters she was a master teacher in this subject. The Bible women all testified to the value of this lesson. Then Kamel Mansour a sheikh trained in El Azhar University and now a Christian worker came and gave a fine practical and inspirational talk to the class in Islamics.

Miss Julia Hanna of Assiut taught the lesson throughout the month "Christ in All the Scriptures"— a rapid run throughout the Scriptures from Genesis to the Revelation, keeping in view the scarlet thread of Redemption through Christ, thus giving the Bible women an impressive picture of Christ in true perspective as He has been given to us in the whole Scripture. They loved this lesson.

Different missionary ladies gave valuable help. During the first week Miss Noordewier gave most delightful and profitable lessons on the map of Palestine. Each Bible woman drew a map in color under her direction and you all would be surprised at how well they did it. How pleased they were over what they did!

Miss Whiteside was with us a couple of days and directed our attention to the Wonders of the Heavens. She took us up on the roof of our house several evenings "star-gazing" and pointed out the constellations and planets. During the day the women searched their Bibles for all the references to the Wonders of the Heavens and then after Miss Whiteside's lesson there on the roof with our eyes on the

starry heavens these verses were repeated and we sang such Psalms as the eighth and the nineteenth and others. Truly our souls were uplifted to God as we contemplated His handiwork.

The third week Miss Wright conducted a wonderful book study in the Gospel of John and under her direction each woman prepared a note book of method in book-study especially applicable to the Gospel of John but which is suggestive of the way she can study other books of the Bible. It is our idea that during the year before us each Bible woman will be able to do some study of this sort herself.

During the last week we had a real treat in the presence of Miss Estvad with her violin. She gave many little snatches of good music which was soul stirring and inspiring then she demonstrated just what can be done in teaching singing to these Egyptian women. The women responded splendidly to Miss Estvad's instruction and they learned many little songs and choruses which we hope they can use in their house to house work singing the gospel message.

Miss Walker was House-Mother and also gave the women their "daily dozen" at convenient intervals. This doesn't sound like a big task but I can assure you that it was enough to keep Miss Walker on the run.

I (M. Finney) was police woman and caterer. The women did their own cooking and everything went along smoothly but it took a real police-like effort to keep things on the go. When the month was over I felt like the old town clock whose greatest joy in life would be to "run down" and stay "run down" for a few days.

During the evening hour we had many profitable and interesting informal discussions and conferences on such topics as methods of work in our house to house visiting and the special courses of Bible study to be used on these visits; how to present our message of comfort at different types of mournings and in such a way as to hold up Christ our only source of comfort. A question box was in existence and was a never failing source of supply of questions, especially controversial questions which the Bible Women constantly have to answer as they visit from house to house. One of our most interesting topics and one which took up several evenings was Child Welfare Work and the part a Bible woman can do to induce and teach the ignorant mothers to care for their children. In this connection Dr. Samuel Abadir of the Mission Hospital here in Tanta gave an exceedingly profitable, interesting and practical talk.

The lawn party on the last evening with a picnic supper, ice cream, games, songs, plenty of fun and laughter pleased every body and then on Friday morning the "Pick-Up-The Fragments" meeting ended up our month's work. Every body testified to what the month had meant to her in the way of mental and spiritual help and inspiration. God bless these dear women in the important work which is theirs.

THE ASSIUT SUMMER SCHOOL FOR MISSION SCHOOL TEACHERS

By J. L. McCrory

For a good many years our Mission has felt the need of conducting a summer school for the benefit of the teachers of Egypt. A year ago the first one of this kind was held in Assiut and the results were so encouraging that we were happy to plan for the second one to be held this year August 2-13.

As the whole plan was a new one last year special plans had not been made early for the care of the women teachers and so there were only ten of them present. However, this year plans were made for them and invitations were sent to all of the schools, and the response was better

than we had ever in our wildest moments anticipated. Forty-three teachers from our various Girls' Schools responded to the invitation and most of them arrived in time for the first session and remained through the last.

But this was not merely a Women's Meeting. Sixty-one men teachers from schools extending from Alexandria to Khartoum were present, representing at least three Missionary organizations. Amongst the 104 teachers there were representatives from fifty schools.

The course of study was a very full one and yet to a very marked degree met the need felt by a great many of the teachers present. Each day was begun with a period of Bible study. This was followed on different days by such subjects as Arithmetic, Arabic, English, Manual Training, Geography, Drawing, and Object Lessons, with the main thought to show the teachers the best method of presenting these subjects to the children.

Special time was given to the discussion of school discipline, and Art of Questioning, Teaching pupils how to study, American Education, Relation of the Teacher to the Community, Silent Reading, Self Improvement of the Teacher, and Education in the Philippines.

In the afternoon we had a recreation period and Mr. R. W. Burns of the Y. M. C. A. directed drills and games. In the evenings we viewed with pleasure and profit the films which the Department of Public Health of Cairo kindly sent for presentation to the teachers on such subjects as Hook Worm (Ankylostoma), Malaria, Fly Danger, and the "Might of Pure Milk." Four nights were filled with the presentation of these films with the total attendance of about 1000 people.

As the school was drawing to a close different ones of the teachers were heard to make such remarks as: "Most of my geography pupils failed in final examination this last June but they aren't going to again this year, for I have some new ideas of how to teach it now;" or "I am so thankful I came for I am sure I can do better work in arithmetic this year." "Wasn't that Bible lesson this morning just great? Oh, I'm so glad that I am here!" As the last day came one after another said, "We're not ready to go home yet. Why can't we have two more weeks of this?" Then as the time for parting came and the good-byes were being said from nearly every one we heard the remark—"I hope to be here again next year."

This Assiut Summer School will certainly mean much to all the schools which sent teachers this year and we are already making plans looking forward to a more helpful one for the coming year.

SUDAN

Mrs. D. S. Oyler, Editor

THE NORTHERN GATEWAY TO THE SUDAN

Miss Mary Coie

Let us take a fifteen minute walk across heavy sand and seat ourselves on a low flat topped mountain, where, before us, beyond the dingy waste of sand which we have just crossed, stretches a strip of green with here and there a glimpse of the river flowing through. Beyond the river is visible the gleaming, burning, silent, trackless desert, broken only by a very occasional low knoll.

This strip of green not more than four miles long and a bare half mile wide is Wadi Halfa. If we look to the right or left hand or behind us we find only sand and bare low plateau-like mountains without a

sign of life, unless it be a wary jackal gliding steathily along or a stalking carrion-stuffed vulture.

The sun is just setting behind those low sandy knolls, which if they could speak, seem as if they might tell us of many a weary traveler who had pitched his little tent on them for the night; or of rumors of the bloody battles which have been fought on some of these sandy wastes of the Sudan: of fugitives escaping from the merciless Mahdi or his equally cruel Khalifs: or of Kitchner and his railroad.

Stevens in his book "With Kitchner to Khartoum" says "To walk around Wadi Halfa is to read the romance of the Sudan. This is the lookout whence Egypt has strained her vision up-Nile to the vast, torrid, murderous land, which has been in turn her neighbor, her victim, all but her undoing."

And what part has Wadi Halfa had in the history of the Sudan? A very important part. Situated as it is just at the head of the second cataract it has formed the port between Egypt and the Sudan, for here all the boats coming from Assuan must stop. In its earliest days it was the port at which all goods coming from Egypt must be taken from the boats and loaded on camels to wend their laborious way across the barren sands to Dongola, Berber, Omdurman and Kassala.

It was toward Wadi Halfa that Gordon turned his eyes in vain for help. It was Wadi Halfa that in later days came to be the railway terminus, and workshops, where were forged the boilers and the rails for the railway, which was to be the real conqueror of the Sudan.

Until very recent years Wadi Halfa has been the center of trade in the Sudan, shipping out year after year thousands and thousands of pounds of dates, and hundreds of cattle and great quantities of gum. But with the coming of Port Sudan to the front as the important shipping point and harbor of the Sudan, the sun of Wadi Halfa's day has begun to wane.

And what part has Wadi Halfa had in Sudan Mission History? Perhaps you have never heard much of this. About fourteen years ago a little Day School for girls was begun. It was started in a rented room of a house, and was in charge of a middle-aged Syrian woman named Sitt Zaheeyah, who was known and revered by all the townspeople Christian and Moslem alike. Here she labored faithfully and well with a real love for the people for a number of years. In the meantime the School outgrew its first quarters, and through the sacrificial generosity of one of our faithful members in the homeland, who has since gone on before, the present building was erected and since that time it has been known as the "William Little School for Girls." During these years the only supervision which it was possible for any of the missionaries to give the School was a yearly visit from either Dr. Giffen or Miss Grove usually as they were going to or coming from Egypt.

In the summer of 1918 Sitt Zaheeyah went to her old home Syria where she died. Since that time the school has been looked after by an Egyptian who is one of our church members, and who has worked in the government here for many years. His two daughters, who received most of their education in this school have been teaching in the school.

We have no church nor pastor here in Halfa. There are only a very few members but these meet each Sabbath afternoon for Sabbath School and a preaching service conducted by one of the members.

It was at one time hoped that Halfa might be a center from which our work might be carried on to Dongola Province and to Assuan on the North.

The people in the immediate local-

ity of Wadi Halfa and in Halfa Province are Berbers, a proud haughty Arab tribe most strict in their Moslem faith and most suspicious of foreigners. They are mostly farmers living along the river where they sow their dhurra and plant their melons year after year. During all these years they have not been willing to send their girls to the school, at first because they didn't feel the need of education but more recently because they are afraid of Christianity which they know is taught.

Not until last year has there ever been a missionary located in Halfa. At that time my sister and I were sent here to supervise the school and open up the work among the women.

The population of Halfa town is made up of Egyptians, Syrians and Sudanese of various tribes, but it is about ninety-five percent Moslem.

Only this year have any of the Berber girls been brought into the school. At present there are two little girls, one of whom is the daughter of one of the most influential men among the Berbers. You can not realize how their presence gladdens our hearts, and how we are hoping and praying that this may just be the beginning of an opening into their hearts and homes with the message of His love.

And what of the future of Wadi Halfa commercially and politically? It does not seem very probable that it will ever again be so important as it once was. But what of its spiritual future? Perhaps it may be a center from which the message of salvation will be carried out to some of the more distant districts. Perhaps through the influence of this little school the whole Berber tribe may be reached and won for Him. I am not a prophetess. I cannot say but I do know that very much of the spiritual future of Wadi Halfa is in your hands and mine. God has placed in our reach the force that can remove mountains, which can break down even Moslem opposition adamantine and impregnable though it may seem. True, it is no easy task to which God is calling you and me, nor is it a fitful task. Paul and Silas prayed in that prison and there was a physical earthquake which loosed all the prisoner's bonds. They were in touch with that living Power and this was the result. If you and I are linked up with that Power when we pray there will be a spiritual earthquake, which will loose the spiritual bonds of these people and set them free from the bondage of the false prophet and bring them into this liberty of life in Christ Jesus. Surely God has chosen some from among these people to be his own. Oh, that we may be used of Him in bringing the light of His Son into their sin blighted lives!

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

ON TREK IN ABYSSINIA

By Mrs. R. M. Wilson

It was on our recent trek down from Gorei to Gambeila, en route for Khartoum where we were going for medical treatment for Mr. Wilson, when it actually came to me how utterly hopeless was our task as Christian missionaries without the power of God, and my lips uttered a prayer of thanksgiving for a higher calling and the assurance of strength at all times. Circumstances forced us to travel during the height of the rainy season to make the last boat down the river, as there are no boats running between Gambeila and Khartoum during the dry season. After our three long days over and down the mountains, we came into the swampy land of the Baro River where our path was lost in marshes. Even with our feet propped up on the

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475 River [illegible] N.Y.

donkeys' ears, we felt the cold water up around our waists and the donkeys were able to keep their noses out only by swimming. Had I possessed wings to lift me out of these swamps in safety to Gambeila, I believe I would not have had the courage to use them for my heart so ached for our carriers, who barefooted and scantily clad, preceded us through these crocodile abodes. They always refused to let us go first as they said their souls were less valuable than ours, as we were white and they were "children of the forest." Surely their fifty pound loads seemed no heavier than the weight my heart felt because of the little opportunity we had during our five day trek to tell the story of Jesus, except for a Bible story and prayer each night as we sat around the camp fire. It was not easy to set a good example on trek for we were usually pretty well worn out after pushing our little donkeys some eleven to thirteen hours each day through the pouring rain or under the heat of the African sun.

About 3 o'clock one afternoon, the third day of our journey, when we stopped for the porters to rest, one man lay down and groaned, complaining about his load, and saying that he was getting the fever. These people are deathly afraid of malaria and it is difficult to get men willing to travel to Gambeila because of the mosquitoes. At first we felt out of patience with the man as he lay there seemingly putting on, for we thought he was just testing us for "bashan" or a tip, and we didn't feel especially urged to help the man when his own friends there treated him with such utter indifference as they sat munching their bit of parched corn. However, the Abyssinians certainly set no example, for with no feeling of conscience they will pass a man dying of malaria, without any effort to give assistance, but will ocassionally pick up the man's load and carry it for the money which is paid for the load. But there was no driving the man, so our cook gave up his animal in order that the man might ride for awhile. Another hour and a half brought us to Barocula River and we certainly felt closer to civilization when we crossed these rushing mountain waters on a new European bridge instead of by a little canoe which is the only means of transportation across big rivers further in the interior. This bridge which is the only one of its kind in all of that region was built by the British Government at the expense of the Greek coffee merchants as an aid to these people for transporting their coffee from the interior.

At the rest house on the other side of the river, we stopped for the carriers to have another rest, and a very strange thing happened. Some of the carriers lifted the sick man off of the mule and carried him to the shade of the house. We thought the man too sick to go and endeavored to find another carrier but he called to us to wait. Out of a dirty hut came one of a group of Abyssinians who just sit all day and puff horrible, smelling pipes. He had not the air of their witch doctors, but we were curious to see what he would do for our sick man. The self-styled doctor took some of the coals from his pipe to make a hot fire, and the patient removed his shirt. There was no medical case to open from which to pull out one of the various instruments—only a rusty safety pin of rather large size was placed on the fire to be heated, and when it showed red heat the pin was touched to the man's bare back and throat at least twenty times, frequently being dipped in the fire to reheat it. Each time the hot pin touched the skin, there was the hissing of burnt flesh. On hearing this, the natives gathered around him said: "Yes, that is the proper cure for this disease for you can hear the sickness leaving his body." On hearing this, Mr. Wilson said to the group of natives: "I will

give any one of you $5.00 if I cannot produce the same sound on any one of you by exactly the same method whether for this sickness or not." The natives did not have enough confidence in their cure to accept the offer, however the effect on the carrier who had received the treatment was sufficient to make him think that he had been cured. The miracle had evidently worked for the sick man got up grinning with a shameless pride and was ready to start again with his heavy load. His footsteps faltered and it was a hard struggle between the mind and the body, but the hot point of the pin had sizzled when it touched his hot body which proved conclusively to him that the germs had fled—so our carrier was cured, or thought he was. His evident cure was short-lived, however, for after stumbling along the road for about two hours, it was necessary for him to give up and we had to hire another man to carry his load. He was not seriously ill and assured us that he would be all right the next day, so we left him at a Galla village. A wave of sickening horror passed over us at this evidence of superstition, but we were fortunate in having Gubrese Biratu, a very bright young Galla along with us, who has been interpreter for the past few years for our station, and who was en route to Assiut College where Gorei station was sending him for four years. Gubrese has been a sort of backbone in our work and we fall back on him for encouragement, and at sight of him we thanked our Father in Heaven for the inspiration of Gubrese's life and the lives of those others in our various mission stations who had been led from darkness into light, and we prayed that Gubrese might be brought back to his people fully consecrated to serve these who walk in utter darkness.

At this place we tried to buy a chicken which we saw there, but the men said it was not theirs to sell as it had been offered to the river as a sacrifice but had flown back, and if it were killed, the river would come up and swallow those who had sold it. Poor, ignorant, superstitious people—was it any wonder that our hearts turned with thankfulness to the people of the Ben Avon church for their recent letter assuring us that the money had been pledged for the continuance of our service for Him in Abyssinia. No longer do we dread to see the arrival of the mail for fear we may be ordered home because of lack of funds, but our hearts go out to those who have not as yet been assured of support.

It is our daily prayer as we are here in Khartoum while Mr. Wilson is having medical attention, that we soon may be allowed to return to our work in Gorei which has become so dear to us.

"HE IS ABLE"

By Mrs. Fred C. Russell

Lying in ambush, with a gun in readiness to shoot down an enemy in coldblooded preparedness waited an Abyssinian man! This was not a new thing that frightened him or caused him to hesitate with thoughts of remorse. Was he not a famous robber and had not many a one who had sought to bring him into subjection to the law received the shot from his trusty gun that silenced any witness against him forever? He was rich with the plunder of his highway robbing expeditions and entirely accustomed to using any means necessary to gaining his ends in safety to himself. Had he not done this for years and none of the random bullets that had been fired in his direction had ever reached home? Why should he be afraid?

There approaches a man! The highwayman raises himself up on one arm to ascertain whether or not this is the enemy, the man whom he fears may give convicting evidence against him. No, it is a stranger but his hiding place is revealed by his movement and "Ping" quick as thought

comes the sound of a shot and with a sharp stab of pain the highwayman lies helpless with his leg splintered by the heavy bullet. For once his enemy was first!

There is no man but has his companions in whatever bad course he may follow. Those of whom he was Chief brought him to the one place where they thought their leader might receive aid—The George Memorial Hospital. Little did they dream of what that act would mean to the life of Dusta, for such was the name of the chief of robbers and murderers. They thought soon to have him back again, one of them, even if crippled. But that was not God's plan and for the hardest task of which you can think "HE IS ABLE."

Dusta's leg has never completely healed and he is lame, walking with a crutch and a stick but that is nothing compared to the change that has come into his life. He has learned to read well, believe his Bible which he knows very well, especially when you think that he never even heard it nine months ago. Day by day he reads stories of Jesus, His teachings and His love to those who lie recovering from operations or lingering illnesses. There is no one more tender or more helpful or more kind or more eager to make peace and correct difficulties than this Dusta, once highway robber, now child of God. "HE IS ABLE." He pays for his keep by working with the doctor and nurses and just recently he has been chosen as the "Judge" of the compound, to keep harmony and to enforce sobriety and decency among the helpers who live on the Mission Property. Chosen to a position of honor and responsibility because he was most fair, most charitable and most strong in his own Christian life. Truly "HE IS ABLE."

GOREI

November News Notes

Educational: Boys' school closed Friday of last week. Short sessions of each class were conducted and displays of the year's work placed on the walls. Invitations were written by the children to their parents and Ras Nadow. The program was much enjoyed and at the close of this Ras Nadow surprised us with his pleasant words and in giving four of our school girls honors because of their sewing work. He sent his servant to the Gibby, only to return with four pins, each the picture of the Queen Zodetoo. These he pinned on the dresses of the girls, told them of his pleasure in seeing their work and then shook hands with the winners and the Missionaries and left us.

Girls' school goes on until the end of November. A kindergarden is being conducted during the afternoons of the month of November. There are 17 enrolled and a very interesting school is under way.

Evangelistic: This department is going on very smoothly under the new plan suggested in our last news letter to you. Our Sabbath School attendance has been very encouraging.

Mrs. Walker is now our Junior Superintendent and the Juniors are doing very splendid work; leading their own meeting and carrying on like a well trained organization.

An intermediate or rather Young Peoples' meeting has been started for the boys who feel too old for the Junior meeting. In our first meeting 30 boys gathered and registered their names as active members.

Medical: The Doctor had a five days trip to see the supposed sister of Ras Nadow and while in that community treated many patients who found him.

Dejazmatch Kimfoo spent five days in our Hospital after a minor operation. He is now camping out

near the Gibbv and staying that he may have futher treatment.

Dr. Daugherty has gone to Fincho, near Sayo at the earnest request of the Governor of that Province, Dejazmatch Biru. In the absence of a doctor at Sayo it seemed expedient for him to go and perform a necessary operation. He will be absent a month from Gorei.

INDIA

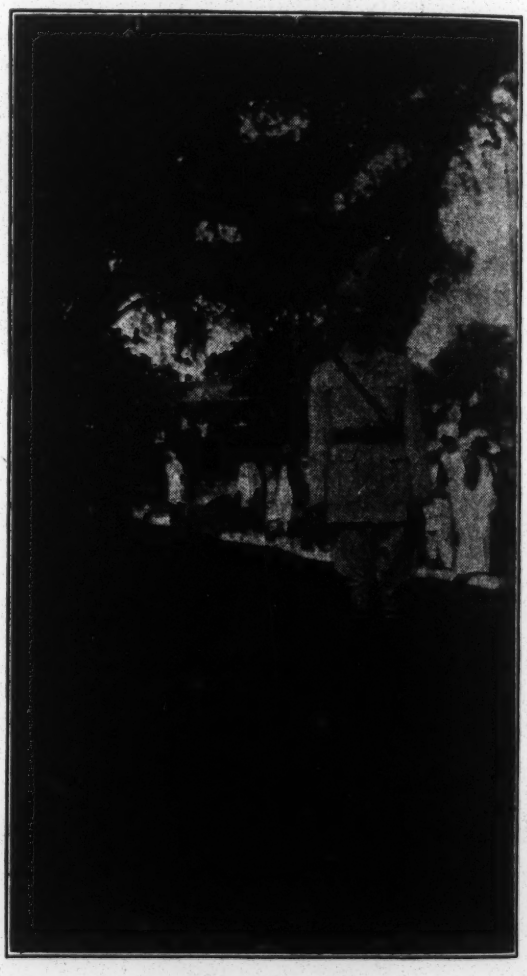
Miss Jean Morrison, Editor, Abbottabad, India

A NOTABLE VISIT

By Jessie P. Simpson, M. D.

Great were the preparations made for the coming of Her Excellency, Lady Irwin, wife of the new Viceroy to our Jhelum Hospital. A wall was rebuilt between the Hospital and a neighbor's lot; it had fallen down during the flood of 1921 when the Hospital grounds were two feet under water; all this time it had only been temporarily repaired but now the job was properly done. Then the bits of brick were hauled away in a wheelbarrow, the piles of loose earth were pounded down at the base of the wall; the Hospital rooms were whitewashed, tar was applied three feet up the walls to prevent splash ing when the brick floors were washed and a red wash was applied to the brick floors. The white enameled tables in the operating room and wards had a fresh coat of enamel etc.

Everyone worked with a will and when Lady Irwin arrived at 8.45 a. m. Miss Hartig and I were at the road to meet her and make our curtsey. She was accomanied by Lady Worseley and Col. Walker, A. D. C. on the Viceroy's Staff, and Mrs. Wilson, the wife of our Commissioner who arranged the visit. We made a tour of the Dispensary where about 200 Indian patients were assembled; the Maternity ward where there were two four day old babies and their mothers; a Caesarean case and her three weeks old baby. Then we went through the wards and the operating room, took a snap shot of Lady Irwin and had her say a word to the nurses and write her name in the Hospital Log book and all in the space of fifteen minutes, which was the time allowed so that she could meet the Viceroy by the time he finished meeting the Indian officers at the King Edward Military School.



RAJAH OF DOMELI

The donor of the 27 foot lot for Good Samaritan Hospital at Jhelum India. Nurses of Hospital in rear.

The entrance to the Alley leading to the Hospital gate had an arch of welcome put up by the Municipal Committee and the District Board; gay paper flags lined the Alley and were interlaced over the walk to the Hospital door. As Her Excellency

left the Hospital she stopped and shook hands with the Secretaries of the Municipal Committee and the District Board and received from the Rajah of Domeli a donation of a brick building and a lot 27 feet deep which gives the Hospital a frontage on the main road.

Altogether it was a very pleasant and a very fruitful visit and a great honor to our comparatively small Hospital.

SARGODHA PRESBYTERIAL

For a year and a half we have met this question out in the villages of North and South Sargodha "When will we have the women's meeting? It could no longer be ignored. Years ago this "Women's Meeting" had been the yearly event of their lives. The date was finally set.

Our big task was the preparation. The grass must be cut. The fruit trees and garden protected with some barbed wire. A large tent was rented from the city for the sum of two rupees. Beds must be rented from the city for this compound is famous for snakes and no one could sleep on the ground. The school oxen and cart hauled them from the city. The men working on the new school building helped pitch the tent. The most important preparation was the nine big earthen water jars with a dozen cups for drinking and a water man to keep them filled. There is always a demand for plenty of water to drink.

About twenty-five women and lots of babies came for over night. Mr. Ayers showed lantern pictures and one of the men described them in good Punjabi such as our village women understand. The teachers from the school, the helpers from the hospital, the women and men from the city congregation and the workers and servants from the compound made a fine large audience.

When bed time came we had intended to charge a small sum for each bed or cot but these village women were accustomed to help themselves so they just surrounded that pile of beds and helped themselves. Two of the servants had brought their beds to sit on while they looked at the pictures but they did not sleep on their beds that night. The women had appropriated them. When once comfortably on their beds they sang ever song they knew. The last thing we heard from the roof of the bungalow was Punjabi Psalms!

The next morning the groups of women came in from near by villages and we had a fine crowd of over one hundred women. First, we heard reports of the little societies or "committees" as they are fond of calling them. We were greatly cheered to find there are about nine or ten. We then proceeded to organize a Sargodha Presbyterial. Oh, yes, it was all according to rule. We elected officers, appointed committees and discussed rules and regulations just as you do at home. There was great interest when we elected our delegate to the W. G. M. S. in 1927. Watch for her. We older missionaries and some of the older Indian women were very happy and thankful at the understanding and interest and progress.

SUMMER BIBLE SCHOOL

By Mrs. R. E. Ayers

I think you will be interested in hearing about our summer Bible School in Sargodha. The pastors, evangelists and school teachers who work in both parts of this great district, came together for ten days of conference, prayer and Bible study. They brought their families with them and lived in tents in our compound. Each family set up three bricks for a fire place and cooked their own food. On Saturdays the women did the family wash in the irrigation ditch, pounding the clothes with a stick on a board or stone. They had to carry all the water for daily use from the other compound as we have no city water connections.

Each morning I went to the Hospital, a mile distant, for my class at seven o'clock. I had twenty young women, Doctor, Nurses, Compounder and other Hospital helpers, the boarding school teachers and some other women from the city. They searched the Scriptures those ten days and were eager to find out what the Bible teaches on every subject discussed.

The class on the compound met at 7:30 each morning for devotions, then separated for lessons. Those who could read were taught by Miss Ward; those who could not by Miss Hill. The men were supposed to keep the little children at that hour so their wives could give full attention to the lesson, but ideal conditions did not prevail and one morning Miss Hill had ten babies in her class. Miss Spencer had the older girls and Miss Murdock the boys. At nine o'clock the men met and their class lasted two and a half hours.

All the classes used as the basis of their studies a course prepared by the Synod for the instruction of elders on the fundamental doctrines of Christianity: Creation, the Trinity, the Virgin birth, the meaning of the Holy Catholic Church and the communion of saints. We studied about sin, salvation, the new birth, the Holy spirit, the future life, etc., trying to find out what the Bible teaches on all these subjects, clearing up difficulties regarding false teachings and discussing the difference between our beliefs and those of the non-Christians.

Rev. J. G. Campbell was prevented by illness from giving the afternoon addresses planned, so a Committee was chosen from the workers themselves and conferences were arranged which proved most helpful. They discussed church buildings, education of village children, choosing and training elders, N. W. M., Home Missions, marriage practices. At night there were separate Prayer Groups for men and women.

The first Sabbath of the summer school we all met in the church and hoped the collection taken would complete the first Rs. 1000 for the new building. We went over the top by Rs. 18. The second Sabbath was communion day. Six young people made public profession of their faith and four babies were baptized.

SARGODHA GIRL'S BOARDING SCHOOL

By Miss Betsy Fleming

The doors of a certain village were closed to girls of school age, until little Rabbian, aged four, came into our midst. The poor wee motherless child, too weak to stand, or even to smile, was given to us on the condition that if her life were spared she would be given back to her father. At the end of six months, she was sent home a strong and healthy child. The Christians of the village who were careless and indifferent about the Gospel message, are now interested and ready to listen. It was a great joy when the doors of this village opened, and the first little girl from that place was entered in our school this year.

Rabbian at right at end of six months Sargodha Girls' Boarding School

The Girls' Boarding School, Sargodha is located in the garden sec-

tion of the city. Bounded on three sides by fruit gardens, it is an ideal location for a school.

Our school is full, with sixty boarders—village girls—but we have plenty of room for sleeping for we have "God's big outdoors." The regular school routine moves on with not much out of the ordinary. We have been running our "early hour" schedule since the first of May. That means school beginning early so that we can finish by twelve and get some rest in the middle of the day when it is hot. At the noon rest time, comes the hard part in the hot weather, for then the open verandah rooms are indeed very hot.

Twelve of our girls went up for the Fifth Class Government examination last spring. Two failed which was a great disappointment to us as well as to them. One had done very good work all year, the other came from a village school and was not up to the standard of the Boarding school. This was our first graduating class and the girls entered the Sixth class in our Sangla Hill School.

We ask your prayers and interest that we may advance the work of the Kingdom in India.

DAY OF PRAYER FOR MISSIONS

World Pilgrimage of Prayer

March 4, 1927

As we approach the annual Day of Prayer for Missions one can not but be thrilled with anticipation, for this year for the first time the Christian women and girls of all lands are uniting in prayer for the work of Christ all around the world.

It will be literally true on March 4 that "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." As the earth begins her journey around the sun on that day, groups of women and girls, and men, too, in Japan, Korea and China and all the Orient will be wending their way to the trysting place. North and South America will follow, also the Islands and Europe, Africa and Asia, until the world shall be encircled with a garment of praise and prayer.

You who read these lines will surely want to join this pilgrimage. Those who have been observing this interdenominational Day of Prayer in North America have found it to be one of the most enriching experiences of the year. One woman living in a city in which the Day has been observed for years, writes; "Of all the activities of our Federation of Women's Missionary Societies in our city, the annual Day of Prayer holds first place of interest among our women. It is looked forward to annually with joyful anticipation. Christian women of various clubs and organizations join us in its observance." We earnestly urge the women and girls of all races, whether in city, town or country, to unite in the observance on March 4. If your community has not joined in this prayer service in past years, will you not confer immediately with the women and girls of other churches and plan for a great service on March 4?

During the day many of our girls are employed in industry or are in school. We recommend, therefore, that in every community a special meeting for girls be held in the evening, using the suggested program. (See Literature Department).

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

THE FOREIGN MISSIONS CONFERENCE

The Thirty-fourth annual session of the Foreign Missions Conference of N. A., met in Atlantic City, N. J., January 11-14.

Preceding this assembly the Home Missions Council was held in Philadelphia, January 4-7, following which was the annual meeting of the Federation of Women's Boards of Foreign Missions January 8-11, in Atlantic City. Thus within these ten days the whole missionary task of the whole church was surveyed.

In all of these gatherings our own boards were fully represented.

It was our rare privilege to attend the Foreign Missions Conference. The whole world seemed to be spread out before us. Whether we were hearing from Asia or Africa or South America, we realized that we as Christians had a responsibility for those lands. If we had our attention turned to the problems of South America, or to the revolutions in Central America, or to the war in China, or to the changes in Moslem lands: or whether we were hearing of the need of literature, or the need of education or the need of sanitation, we saw how inextricably interwoven with all these questions, is the Christian missionary enterprise.

The meeting was not only interdenominational, but inter-racial and international. Canadian Boards cooperate in this conference and they were well represented on the program. There were Negroes, representing the missionary work carried on for their people in Africa.

One American Negro Mr. Max Yergan, working in South Africa, brought an excellent message. Dr. Braga of Brazil set forth the problems of the neglected continent. Dr. Timothy Lew, a Chinese was heard with great interest as he plead for his country. The Moslem world was discussed by missionaries among whom were Dr. C. R. Watson and Dr. S. M. Zwemer.

In the presence of all the tremendous problems confronting the church, there inevitably came a sense of utter inability to accomplish anything without divine power. Much time therefore was spent in intercession under the direction of Dr. Watson and in the discussion of Prayer and Missions under the leadership of Dr. C. H. Patton.

Various speakers emphasized the conviction that "only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled."

The need of cooperation was stressed. Protestant Churches have learned the value of working together and they have found that some things can be done more efficiently together, than can be done separately; especially is this true of the great missionary task.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

OUR THANK-OFFERING YEAR

"Another year has passed away
In silence gone forever;
Yet memory shall bid it stay
Its acts shall perish never!

Our prayers and praise this day we raise
To him who all things giveth,
That by His side we may abide,
Where He forever liveth.

And has it passed away unblessed?
Have all its hours been wasted?
Not all, yet far too much in rest
The joys of God we tasted.

And does the lesson we receive
Bid us to faint in sorrow?
Oh no! It bids us look and live,
And hope from faith to borrow.

And forward in the coming year,
We'll strive to win the blessing;
And though in darkness, never fear
The love of Christ possessing.

PRESBYTERIAL REPORTS

We are praising God for the 1926 Thank Offering. Each presbyterial has had a part in this offering, we are sure. The money has been received but reports of all presbyterials are not in our hands.

We are not discouraged, as there are still several days from this writing until the ON TIME limit is reached. We are confident that all reports will be received before February 1, 1927, and trust that when they are received and reviewed every presbyterial will have a place on the Honor Roll.

We must depend on the returned blanks for information by societies. We have never had a report from every society but we are confidently hoping for a report from every Women's, Young Women's and Junior Society.

The following presbyterials have sent reports and the dates they were received and also the names of the faithful presbyterial Thank-Offering Secretaries. The names of those received after this goes to press will be found in the March, 1927 Number.

	Presbyterial	Secretary	Date Received
1.	Concordia	Allie Esdon	Dec. 17. 1926
2.	Spokane	Mrs. F. E. McCain	Dec. 17, 1926
3.	Vermont	Mrs. James Craigie	Dec. 20, 1926
4.	Uncompahgre	Mrs. A. J. Brown	Dec. 22, 1926
5.	Indiana	Mrs. Elbert E. Meek	Dec. 22, 1926
6.	Argyle	H. Irene Tilford	Dec. 22, 1926
7.	Detroit	Mrs. H. B. Parks	Dec. 22, 1926
8.	Wisconsin	Mary Hutchinson	Dec. 23, 1926
9.	College Springs	Mrs. H. H. Young	Dec. 27, 1926
10.	Oregon	Mrs. J. N. Tracy	Dec. 27, 1926
11.	Steubenville	Mrs. Thomas Hobson	Dec. 29, 1926
12.	Albany	Mrs. Jacob F. Banks	Jan. 3, 1927
13.	New York	Mrs. C. Bauer	Jan. 3, 1927
14.	Northern Indiana	Mrs. Elma Hall	Jan. 4, 1927
15.	Rock Island	Mrs. Warren Brownlee	Jan. 4, 1927

QUESTIONS FOR THE MONTHLY PROGRAM

As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—I Pet. 4:10.

1. Should only members of the society use boxes?
2. When should preparation for the next Thank-Offering be begun?
3. What is the best method you know?
4. What place does prayer have in this movement?
5. Do you think a more faithful use of the Prayer Cycle would tend to increase the Thank-Offering?

"For if you put by little to little, and do so often, it will quickly become much."—HESIOD.

Life Members

At this time each year we welcome many new Life Members of the Women's General Missionary Society. In order that these names may be known by all at an early date we are giving the space usually taken by the Thank-Offering secretary for the publishing of this list. As life memberships were received during the 1926 Thank-Offering year they were published month by month.

The following is a continuation of the 1926 list.

SENIOR LIFE MEMBERSHIPS

At $25.00 Each

December 1, 1926 to January 1, 1927

132. Mrs. John E. Caughey, New Wilmington, Pa. By Marie C. Sword, Anna Baud and Mattie Caughey.
134. Mrs. Jennie M. Strudthoff, Warren, Ohio. By her sisters.
135. M. Emma Mehard, Eagle Rock, Calif. By friends.
136. Mrs. Lillie M. Atchison, Los Angeles, Calif. By friends.
137. Mary Bell, Long Beach, California. By a friend.
138. Mrs. Selwyn Brittain, South Pasadena, Cal. By Miss Rosa T. Wilson.
139. Mrs. T. C. Brown, Pasadena, Calif. By herself.
140. Mrs. Frances Martin, Santa Ana, Calif. By her sons.
141. Mrs. Charles Harper, Santa Ana, Calif. By a friend.
142. Mrs. Jeanette Johnston, Santa Ana. Calif. By a friend.
143. Eva Marshall, Santa Ana, Calif. By her mother and sisters, Mrs. Belle A. Marshall and daughters.
144. Mrs. Nettie B. Hamilton, Sparta, Illinois. By her brother and sister, Mr. and Mrs. Will J. Lindsay.
145. Mrs. Belle H. Boyd, Los Angeles, Calif. By Misses Alice and Omah Woods.
146. Emma Hickman, Los Angeles, Calif. By Mrs. W. E. McCulloch.
147. Mrs. Emma Crawford, Los Angeles, Calif. By her daughter, Mrs. James A. Johnson.
148. Mrs. Elizabeth Morrison, Los Angeles, Calif. By Mrs. Ralph Martin.
149. Mrs. J. R. McCoy, Princeton, Indiana. By her sister, Mrs. H. G. Dean.
150. Mrs. J. C. Ramsdale, Alhambra, Calif. By the Riverside W. M. S.
151. Mrs. Mabel Tuggy, Riverside, Calif. By the Philathea Class, Riverside, in memory of Rev. W. H. McCreery.
152. Mrs. Elizabeth Wekerle, Pittsburgh, Pa. By Herron Hill W. M. S.
153. Mary Shaw, Pittsburgh, Pa.
154. Agnes Boles, Pittsburgh, Pa. By Herron Hill W. M. S.
155. Martha Morningstar, Pittsburgh, Pa. By Mrs. David S. Cooper.
156. Mrs. James C. Brown, Jr., Pittsburgh, Pa. By Mrs. J. C. Brown, Sr.
157. Belle Sullebarger, Pittsburgh, Pa. By a friend.
158. Sara Thomas, Pittsburgh, Pa. By Mr. G. E. F. Gray.
159. Mrs. Margaret M. McCormac, Pittsburgh, Pa. By Helen Palmer.

160. Amanda Anderson, Leetonia, Ohio. By Men's Bible Class of Third U. P. Church, Pittsburgh, Pa.
161. Alice Bashr-ud-Din, Gujranwala, India. By Edna Brown.
162. Dr. William M. Woodfin, Pittsburgh, Pa.
163. Mrs. Anna McNeilly Stewart, West View, Pa. By her sisters.
164. Mrs. Mary J. McConnell (In Memoriam). By her daughter, Mrs. Nellie I. Fleming.
165. Genevieve Stewart, Tarkio, Missouri. By Minnie Edmundson in memory of her Mother.
166. Jane E. Ambrose, Pittsburgh, Pa.
167. Mrs. F. J. Humphreys, Kansas City, Mo. By her husband.
168. Mrs. Mary A. Gibbons, Ellwood City, Pa. By her husband.
169. Mrs. Alice Proudfit Morrow, New Concord, Ohio. By Miss Alma Aiken.
170. Mrs. Tilla Simms, New Concord, Ohio. By her niece, Esther Ross.
171. Mrs. D. W. Hutchison, (In Memoriam). By her daughter, Maggie.
172. Lillian Kilgas, Philadelphia, Pa.
173. Mrs. William S. Wilson, Philadelphia, Pa. By a friend.
174. Mrs. Mary Stewart, Philadelphia, Pa. By Miss Jennie Poole.
175. Mrs. Harris J. Stewart, Gujranwala, India. By Mrs. Joseph Groerzinger.
176. Mary J. McKnight, Khartum North, Sudan. By Mrs. Robert Killough.
177. Martha Martin, Philadelphia, Pa. By Mrs. C. W. Crowe.
178. Jane Kenney, Philadelphia, Pa. By a friend.
179. Mrs. William Taylor, Philadelphia, Pa. By two friends.
180. Mrs. Elizabeth Haig, Philadelphia, Pa. By two friends.
181. Mrs. Alice G. Patterson, Philadelphia, Pa. By her daughter, Josephine.
182. Mrs. Sarah Myers, Philadelphia, Pa.
183. Mrs. Ann Forster, Philadelhia, Pa.
184. Mrs. Hannah Whertley, Philadelphia, Pa.
185. Mrs. Mary McCandless, Philadelphia, Pa. By Fairhill W. M. S.
186. Mrs. Thomas N. Lyall, Philadelphia, Pa. By her husband.
187. Margaret McClain, Philadelphia, Pa. By her sister.
188. Mary Thompson, Philadelphia, Pa. By Miss Jennie Poole.
189. Jean Stewart (In Memoriam). By Mother and Brother.
190. Mildred Bradbury, Philadelphia, Pa.
191. Marguerite Brown, Philadelphia, Pa.
192. Helen MacAdoo, Philadelphia, Pa.
193. Ella M. Winchester, Philadelphia, Pa.
194. Ida Frazer, Philadelphia, Pa.
195. Mrs. Catherine Murray, Philadelphia, Pa.
196. Mrs. William Hamilton, Philadelphia, Pa. By her daughter Barbara.
197. Mrs. Thomas P. Trimble, Pittsburgh, Pa.
198. Mrs. E. E. Artman, Pulaski, Pa. By her children.
199. Miss I. M. Hanna, New Wilmington, Pa.
200. Kikab Kish, Assiut, Egypt. By Girls' M. S. of South Youngstown, Ohio.
201. Mrs. W. C. Wishart, Akron, O. By a friend, 1st Akron.
202. Mrs. John L. Silliman, Youngstown, O. By her father, D. E. Howells.
203. Mrs. Margaret Poff, Allison Park, Pa. By her daughters.
204. Mrs. W. E. Thomas, Allison Park, Pa. By her children.
205. Mrs. Olive Brown Stewart, Allison Park, Pa. By her sister, Florence M. Brown.
206. Mrs. Laura McKelvey, Etna, Pa. By the Misses Lyle.
207. Mrs. Lillie K. Marshall, Pittsburgh, Pa. By Mr. and Mrs. W. E. Marshall.
208. Mrs. John J. Textor, Pittsburgh, Pa. By her Mother, Mrs. Annie N. Millar.
209. Mrs. Estelle S. Long, (In Memoriam). By her daughter, Mrs. Albert Thomas.
210. Mrs. William S. Black, (In Memoriam). By her daughters, the Misses Black.
211. Mrs. H. A. Pollock, Avalon, Pa. By Mrs. D. T. McKeag.

212. Elizabeth Trimble, Pittsburgh, Pa. In memory of her Mother, Mrs. Margaret Jane Trimble.
213. Mrs. Edward W. Falck, Leetsdale, Pa. In memory of her husband.
214. Mrs. S. E. Kirkbride, Pittsburgh, Pa.
215. Mrs. Emma Leitch, Pittsburgh, Pa.
216. Mrs. Edna Christy, Pittsburgh, Pa.
217. Mrs. Nettie Barr, Pittsburgh, Pa.
218. Mrs. W. A. Haas, Springdale, Pa. By her sister, M. F. Curtin.
219. Miss C. B. McFeatters, Springdale, Pa. In memory of her Mother, Mrs. Maria McFeatters.
220. Mrs. Kenneth C. Jones, Springdale, Pa. By her Aunt, C. B. McFeatters.
221. Mrs. J. R. Metz, Emsworth, Pa. By Emsworth W. M. S.
222. Mrs. W. C. Anderson, Emsworth, Pa. By a friend.
223. Mrs. Rella McBride, Emsworth, Pa. By Mrs. J. F. Zimmerman.
224. Mrs. Helen Nicholls, Pittsburgh, Pa.
225. Mrs. Lillian Rothfuss, Pittsburgh, Pa.
226. Mrs. Jennie Cooper, Pittsburgh, Pa.
227. Mrs. George D. Sells, Ben Avon, Pa.
228. Martha E. Cunningham, Aspinwall, Pa. By her Aunt, Nannie E. Grubbs.
229. Viola Bayne, Gorei, Abyssinia. By Mrs. D. M. Sloan.
230. Mrs. W. J. Shepherd, Valencia, Pa.
231. Mrs. Sloan Lamphere, Monmouth, Illinois. By her daughter, Mrs. F. R. Elder.
232. Mrs. R. G. Russel, Rennerdale, Pa.
233. Mrs. Joseph Carnaby, Omaha, Nebr. By her family.
234. Grace Keeton, North Bend, Nebr. By Mrs. Sarah Young.
235. Mrs. Boston Miller, Cambridge, O. By two friends.
236. Mrs. Clara Mason (In Memoriam). From 1st Church, Cambridge, Ohio. Y. W. M. S.
237. Mrs. John Papst, Spokane, Wash. By friends in Third Church.
238. Mrs. J. J. Campbell, New Concord, Ohio. By her husband.
239. Mrs. E. M. Giffen, New Concord, O. By her S. S. Class.
240. Mrs. Chas. B. Gillis, Salem, N. Y. By her husband.
241. Bertha Pratt Hutchens, Salem, N. Y. By a friend.
242. Mrs. James S. E. Erskine, Pine Bush, N. Y.
243. Mrs. C. J. Young, St. Charles, Iowa. By her husband.
244. Mrs. George M. Russell, Du Quoin, Kans. By Du Quoin W. M. S.
245. Mrs. Mamie Volker, Zenith, Kans.
246. Mrs. Louise Kerr, Fredericksburg, O. By W. M. S. of Fredericksburg.
247. Mrs. Stella Lytle, Fredericksburg, O. By W. M. S. of Fredericksburg.
248. Mrs. L. Buehner, Canton, O.
249. Mrs. Charles Cutten, Canton, O.
250. Mrs. Jane Nesbitt, South Kortright, N. Y. By W. M. S.
251. Mrs. William M. Barr, DeLancey, New York. By W. M. S.
252. Mrs. F. N. Crawford, Bovina Center, N. Y. By Willing Workers, Bovina, N. Y.
253. Mrs. R. E. Parsons, Bovina, New York. By Willing Workers, Bovina, N. Y.
254. Margaret Storie, Bovina Center, N. Y. By W. M. S.
255. Mrs. A. T. Dunne, Oneonta, N. Y. By friends.
256. Mrs. W. H. Seward, Oneonta, N. Y. By a friend.
257. Marion Ormiston, Bovina Center, N. Y. By Whitcomb Circle.
258. Mrs. Walter G. Coulter, Bovina Center, N. Y. By Y. W. M. S. Bovina Center.
259. Mrs. Elizabeth F. Boggs, (In Memoriam). By Y. W. M. S. Bovina Center.
260. Mrs. Mary B. Miller, (In Memoriam). By Y. W. M. S. Bovina Center.
261. Annie McFarland, Bovina, New York. By Harvesters.
262. Helen DeSilva, Bovina, New York. By Harvesters.
263. Mrs. Janet Hodder Newman, Braddock, Pa. By a friend.
264. Mrs. Reuben Abbiss, Braddock, Pa. By her husband.
265. Mrs. J. H. Cyphers, Connellsville, Pa. By her children.
266. Mrs. Maude Shupe, Connellsville, Pa.

267. Mrs. Gladys Calhoun, Connellsville, Pa. By her father-in-law, Andrew Calhoun.
268. Mrs. W. H. Pearson, Connellsville, Pa. By the Mary E. Dick Bible Class.
269. Mrs. R. T. Sullivan, Connellsville, Pa. By her husband.
270. Mrs. Howard P. Finney, East McKeesport, Pa. By the "Over the Top," S. S. Class.
271. Mrs. J. Fred Record, East McKeesport, Pa. By her husband.
272. J. Roberta Grey, East McKeesport, Pa. By a friend.
273. Emma McCutcheon, East McKeesport, Pa. By herself.
274. Mrs. Delitha Wilson, Irwin, Pa. By her husband.
275. Mrs. Margaret Goehring, Irwin, Pa. By a friend.
276. Mary Keister, Irwin, Pa. By the members and associate members of the Bessie McConnell Shaw Class of the U. P. S. S.
277. Elizabeth Elliott, Murrysville, Pa. By her sister, Edith.
278. Mrs. James Graham, Murrysville, Pa. By a friend.
279. Laura Hammond, McKeesport, Pa.
280. Mrs. James McIlroy, Sr., McKeesport, Pa. By her daughter, Helen McIlroy.
281. Mrs. Samuel Stewart, McKeesport, Pa. By her son, Armour Stewart.
282. Josephine Keeley, McKeesport, Pa. By Ruth Brisbine.
283. Muriel Roessing, McKeesport, Pa. By her family.
284. Mrs. Charles J. Peterson, McKeesport, Pa. By her husband.
285. Mrs. Helen Kistler Pollock, McKeesport, Pa. By Miss Janet Pollock.
286. Mrs. C. H. Willson, Boston, Pa. By her husband.
287. Mrs. Hazel Tully Stephan, McKeesport, Pa. By five friends of the society, namely: Mary Thomas, Elizabeth Peterson, Alberta Boyd, Ada Verner and Terissa Jordon.
288. Margaret Findley, Turtle Creek, Pa. By her parents Rev. and Mrs. F. D. Findley.
289. Agnes Huhn, Turtle Creek, Pa. By her parents, Mr. and Mrs. Fred Huhn.
290. Mrs. George Shaw, (In Memoriam) By her children, Mr. Albert McLaughlin, Mrs. Thomas Crumpton and Mrs. Charles Lazaro.
291. Mrs. J. Ren Love, Wilmerding, Pa. By a friend.
292. Mrs. Susan W. Hicks, (In Memoriam). By her grand-daughter, Mrs. R. M. Clugston.
293. Ellen McKee, Wilkinsburg, Pa.
294. Mrs. W. W. Sapp, (In Memoriam). By members of Alamo Heights, W. M. S.
295. Mrs. R. T. McGill, San Antonio, Texas. By Mrs. J. M. Glass, a friend.
296. Laura Reynolds, Badomali, India. By Iva B. and Sarah S. Laing.
297. Minnie Beatty, Chicora, Pa. By Iva B. and Sarah S. Laing.
298. Jemima Morgan, Wilkinsburg, Pa. By her friend, Carrie E. Good, in memory of her Mother, Mrs. Sarah Walker Good.
299. Mrs. Eva Wesley, Wilkinsburg, Pa. By a friend.
300. Mrs. Annie E. Lowry, Wilkinsburg, Pa. By a friend.
301. Mrs. Jennie McElroy Moore, Hickory, Pa. By her cousins.
302. Agnes Drylie, Wilkinsburg, Pa. By friends.
303. Josephine E. Fulton, Pittsburgh, Pa. By a friend.
304. Hazel Drake, Carnegie, Pa.
305. Clara K. Flick, Pittsburgh, Pa. By her sisters.
306. Mrs. Jessie Coventry, Wilkinsburg, Pa. In memory of her Mother.
307. Elizabeth Donnell, Pittsburgh, Pa. By Mrs. Ann J. Patterson.
308. Mrs. E. C. Stoltz, Pittsburgh, Pa.
309. Margaret T. Ackerman, Pittsburgh, Pa.
310. Mrs. G. Riley, Sheraden, Pa.
311. Mrs. W. D. McBride, Coraopolis, Pa. By her husband.
312. Mrs. D. P. Inglefield, Coraopolis, Pa. By her husband.

O.K.

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE, HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Ky., Miss Margaret Beveridge; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign —Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

NEW YOUNG WOMENS SOCIETIES

Lake Presbyterial comes along with a new society, First Oil City, Alice Grimes Circle. Miss Margaret B. Oakwood, Rose Gardens, Oil City, is the president.

Please be prompt in reporting new organizations.

Young Women's Special, December —$1339.75. Just $7,290.25 *more* needed when the books close March 31, 1927!

The secretary of Young Women's work is to receive her set of blanks shortly after the middle of February. Will *every society* be sure it receives its blank in time to have *it filled out* and in the *hands of the Young Women's secretary of the presbyterial by* April 5, 1927.

DO IT NOW

"Seeking the first things should be our first concern." One month of 1927 is already gone to be with 1926 and all past years. Did you decide that on January 1 you would make the start to accomplish more in 1927 than in 1926? Did you resolve to be a more efficient, dependable member of your missionary society? Did you plan to be more wide-awake to worthwhile undertakings? Did you determine to be a helpful influence to associates and to those "little ones" who are watching your actions that they might do just as you do? Did you resolve that you would be a Christian, not in name only, but in fact, shunning every appearance of evil?

Well, have you done it? Have you stepped out on any one or all of these resolutions? If not, one month is already lost, but why not accept as your motto "Do it now" and thus claim as yours the other eleven months of 1927?

Great things are expected of you this year. Good reports are expected. Your presbyterial might as well be the first one to win a banner for earning 100 per cent on the "10 points." Why not have a society of which you are justly proud? No reason at all that as individuals and as a society you do not go forward!

1903—1927! Twenty-four candles for our birthday cake next spring! Shall we be proud of our development when we are twenty-five? "All that God asks of us is to use all we have in his service."

Helen Keller resolved in the silence and darkness of her life to not allow her physical handicaps to "cramp or dwarf her soul." Despite her blindness and deafness, she is a finely educated, optimistic, outstandingly cultured young woman. She did not parley. She took hold and mastered her difficulties. Can the rest of us plead a reason for failure, possessed as we are of every sense and living in a world of light and opportunity? Grip life. Make it count. Do it now.

A MESSAGE FROM FRENCHBURG

You will be glad to hear from our new matron at Frenchburg, Kentucky, especially since she is now one of our Young Women's Special workers. May every member aim to have

at least a *reading* acquaintance with each of these workers.

Dear Friends of the Y. W. M. S.:

Miss Little has asked for news from your workers in the field.

I wish it might be possible to transport you across the hills and mountains and drop you down on our campus that you might see for yourselves the beautiful location, surrounded as we are by the hills and baby mountains. We should like to show you our comfortable buildings and have you visit the classrooms. Especially should we be glad to have you meet our boys and girls, and had you time to tarry with us for a few days in the dormitory I am sure you would find many "kindred spirits." Both among the younger and older girls you would find many, who as young people are facing the same problems and difficulties as you. They have not had all the privileges many of you enjoy, yet having the same aspiration and desires as you, they are trying to prepare themselves for greatest possible usefulness.

You would enjoy joining us on our hikes, climbing the hills, scaling "Donathan" and "Hovermale," clambering over the cliffs, and exploring the caves.

Had you visited us during October or November you would have reveled in all the beauties of the autumn colors, the hills all about fairly ablaze with the gorgeous coloring of the foliage. Now that the winter draws near the hills are drab and somber in their barrenness, and we are longing for a carpet of snow to renew the freshness and beauty.

In the spring and autumn months you would enjoy the automobile ride of twenty-three miles from the railway station, even though there were streams to ford, and you would find the road carrying you, as it frequently does, along through the stream bed. But during the winter months you would find some of the roads almost impassable, because of the heavy rains and swollen streams. As our students return to their homes for the holidays, many of them will have to go by buggy and wagon, and others will ride mules and horses up along the branches, and over the ridges, and back into the hills.

In another year we hope the way may be much easier for some of them. The surveyors are at work now laying out the route for a new highway which will pass our campus.

We hope to enjoy together some of the Christmas festivities before our students disperse to go to their homes. There will be the Sabbath School and school entertainments, and the distribution of gifts in the dormitory. This some of you have helped to make possible through your gifts. An effort will also be made to extend happiness into many homes outside the school by the distribution of Christmas boxes. Through the kindness of friends in the North, who made those contributions, there were sent out last year seventy-five such boxes, containing new clothing and shoes, toys and sweets. These were sent to needy homes, not only in the community, but in the outskirts of the county, which otherwise would have had little of Christmas cheer.

Our new church is progressing rapidly, and gives promise of readiness for occupancy by early spring. It is a very neat attractive building of which we shall be justly proud. We are hoping and praying that the preaching and teaching of the gospel may be abundantly blessed in that building dedicated to God's worship.

While our boys and girls are finding happiness here in their associations with each other, and in all the privileges which they are enjoying, will you not pray with us that they may find that which we covet for them most of all, a saving knowledge of and a precious fellowship with their Lord and Master.

With best wishes for the happiness

of all our young women, and God's richest blessing on all your service, I am,

Very sincerely, your friend,

MARGARET BEVERIDGE

Miss Beveridge in a note spoke of what vacation means to school children down in Kentucky! One little fellow repeatedly asked, "When is vacation *aiming* to come?" Doesn't that sound like even *Northern* children?—Editor.

Freedmen's Missions.

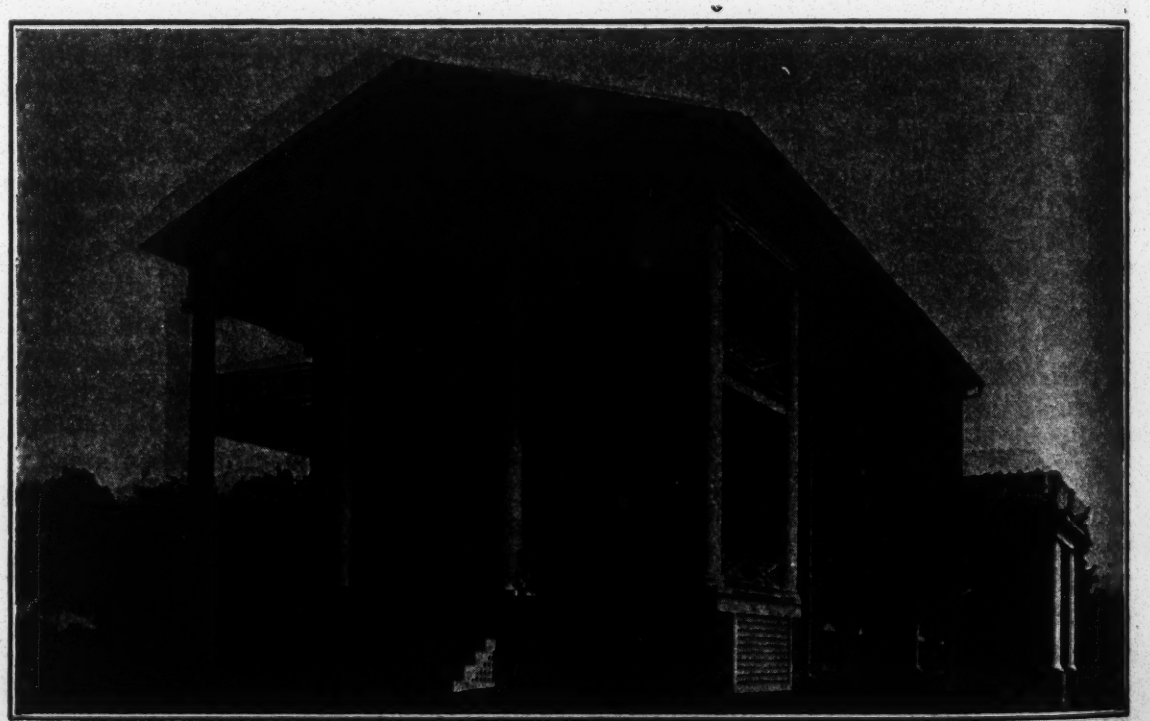
MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

Jubilee Hospital, Henderson, N. C., reports two busy months. All the beds were filled the greater part of the time. Five obstetrical cases, seven appendicitis cases, one operation for tumor, several amputations and two gun shot wounds, kept the superintendent and nurses on duty all the time. One of the victims of shooting was a young girl, who was shot in the abdomen. The intestines were punctured 35 times. The shots were picked out and the wounds sewed. The patient recovered and has returned to her home. Some of our cases are people who are not able to pay, but they are cared for just the same.

The Duke fund pays a dollar a day for charity patients, but whether money is received or not Jubilee will never turn a worthy person away but will give him the same care that the more fortunate person receives.

One of the nurses in our Training class graduated this year. She met the State Board requirements and is now a regular registered nurse. The colored nurse is in demand in the South and she has the means of self-support, when she finishes her course and is registered by the state.

The white people of Henderson and Vance County have a sanitorium for the care of tubercular patients, but a colored patient can not be ad-



HENDERSON HOSPITAL

Known as the "Jubilee Hospital." Erected Jubilee Year, 1911.

mitted; so the colored people of the country are trying to raise money for a sanitorium for colored people suffering with this disease, which is so prevalent among them. Statistics show that while 7 white people died with this disease the past year, there were 16 colored victims. As a regular hospital can not care of this kind of disease, we can readily see the need of a sanitorium, devoted to this service.

Encouraging reports come from all of our missions, though the low price of cotton has been the reason for the lower enrollment in boarding departments.

At Prairie the Christmas vacation lasted only from December 22th until the 27th because the children are put to work so early in the Spring and the parents are anxious that the school term is made as long as possible.

Away from Tulsa, Oklahoma, Mercer, Pa., Philadelphia, Pittsburgh and Xenia came boxes full of Christmas cheer for the children, for which they were very grateful. The Annual rally at Prairie closed December 19th with $320 raised toward their budget, which is remarkable when crop conditions were so unfortunate. At Millers Ferry the Thank-Offering amounted to $107.00 a little larger than it was last year. Each teacher gave her $3.65 and some gave more. The girls out of gratitude for their comfortable dormitory have a goal each year of a $25 Thank-Offering. They have out of their small amount of money reached their goal every since they have been in the new building.

The Christmas season was made happier at each mission by the generous contributions from the Northern friends. In sections where there is nothing left for the things to make is a struggle for the necessities, there a happy cheerful holiday. The happiness in the faces of the little children when these gifts are distributed would repay for any sacrifice made and we thank and appreciate both the gifts and the givers.

THE ISAIAH 41:16 FUND

All applications for help from this fund should be forwarded before March 1st. The request must come from the presbyterial with the name and address of the delegate.

Indian Department.

MISS JENNIE B. WALLACE, Secretary, 349 Henry Ave., Sewickley, Pa.

Under New Management!

Everything Fresh and Up-to-Date!

The retiring manager, after a few months' service, is to devote her whole time to her own special work. As Custodian of the Records of one of the greatest of department establishments, it is felt that she should not be distracted by outside responsibilities.

It is with the greatest pleasure that she introduces her successor, Mrs. J. French Kerr, a recent addition to the Board of Directors.

Mrs. Kerr comes highly recommended and brings to her new position a real interest in the department to which she has been assigned.

We bespeak for her the same cordial cooperation as has been extended to her predecessor during her brief tenure of the position and the same enjoyment in the correspondence with the firm's capable representatives in the field.

Mrs. Kerr's address is:—115 East Fairview Avenue, Connellsville, Pa.

With unabated interest in the Department which she now turns over to another.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The following is a copy of a letter sent out on December 1st to the Junior workers of Los Angeles Presbyterial. It is the hope of the Junior Presbyterial Secretary that these Bible verses which spell out their own names, will remain with the children through life.

"We are making a drive in our Junior work for new members. Won't you do your best to help?

The contest for the Presbyterial Banner for three months is—

The largest per cent according to membership in societies learning a Bible verse with the location of verse, beginning with the letters of each one's name, also a Bible character.

I will illustrate what I mean with my own name:

M—Psalm 100-1	**L**—John 14:1
I—John 14:2	**I**—Prov. 3:6
N—Psalm 106:44	**N**—Rom. 6:8
N—Matt. 15:11	**D**—Jas. 4:8
I—John 1:1	**S**—Isaiah 55:6
E—Prov. 30:5	**A**—Matt. 7:7
	Y—Matt. 5:14

I am sure your juniors will enjoy this work. I think it is most interesting. The Bible Characters with initals of my own name are:

M—oses	**L**—uke
I—saac	**I**—saiah
N—oah	**N**—ahum
N—ehemiah	**D**—aniel
I—shmael	**S**—amuel
E—lijah	**A**—braham
	Y—

Please try this. It won't interfere with any other Program you may have and oblige," Mrs. Will J. Lindsay, 801 E. 3rd St., Santa Ana, California.

Miss Sarah B. Meloy of the Mary Clokey Porter Girl's Boarding School at Tanta, Egypt, writes as follows about the Junior Exhibit and also their beautiful new building:—

"The box containing the articles from the Junior Exhibit of the W. G. M. S. reached us in splendid condition some time ago, and in behalf of the school, Miss McMillan and I wish to express our sincere appreciation for these many lovely things from the Junior Societies. Everything can be used to good advantage for children out here, and they will be the means of bringing happiness to many I'm sure. I wish we could write to the different societies whose names were attached to gifts but I fear it will be very difficult to do and we wish to express to you our great pleasure in receiving this contribution for our girls in Egypt.

We wish that you might all come and visit us in our fine new school. You doubtless have seen the picture of the building in the *Women's Missionary Magazine* and you may be interested in learning something of its general plan. On the ground floor are located the kitchen, dining rooms for boarders and day pupils, sewing room, piano practice rooms, in-door play room and rooms for supplies. On the main floor are all of the class rooms, the chapel, office, and reception rooms. On the third floor are all of the dormitories, teachers' rooms and bath rooms. Then on the fourth floor across the front wing of the building is the flat for the missionaries in charge. We have been here for several months now and feel that the building is most complete in every way. I feel that it is a great privilege to be permitted to assist in the work here.

We have a splendid physical plant and we covet your prayers for us as we attempt to carry on the work with its many added resposibilities so that the school may mean much spiritually to the girls and people of this needy land. Such a plant offers a great challenge for service and we hope all that is done may be the

means of bringing Christ to those who as yet do not know Him.

May I express again our many thanks to you for this another expression of your interest in our work and I hope the Juniors may realize how very much we appreciate their gifts to us. I trust the coming year may be the finest ever in the work of the Junior Missionary Societies throughout our church."

Miss Ida Whiteside of the Girls' School, Egypt, has also written thanking the Juniors for the things sent them. She says: "Thanks so much for the things in our box. Our dolls are lovely, and so are the bags. The dresses will be very useful. One of the baby quilts we are using for the baby bed in our model house. The two large comforters fill a need for our beds here. We use them for the American teachers. The other things will be used for the Sabbath School prizes next spring. The children love the dolls best of all, and these are especially fine. Of course the Sabbath School cards we'll use right along in our street Sabbath Schools. The boxes are all beautifully packed and secure. Not a thing is injured in any way. It must have been a real job to do it all. We surely appreciate the gifts."

In the short time that now remains before the end of this church year we hope every Junior Society will plan and work especially for two objects. Namely, The Junior Special, and the increase of membership that will win the Junior trophy for your Presbyterial. The little Junior Special play "Daulate's Victory" will be found interesting by all who have not already used it.

The following new Societies have been reported.—Linesville, Pa., Mrs. Ralph Ferris, Superintendent. Wurtemburg, Pa., Miss Hannah White, Ellwood City, Superintendent. Rocky Springs Church, New Galilee, Pa., Mrs. A. J. Calvin, Superintendent. If there are other new societies please report to the General Secretary also to your Presbyterial Secretary. Pray that these new societies and all of the Juniors may have God's blessing and be used not only now, but throughout all their lives for the advancement of His kingdom.

Bible Readings

By Miss Ida B. Little

1. Gen. 24—Isaac and servant.
2. Gen. 40—Joseph, the baker and the butler.
3. Gen. 41—Joseph.
4. Gen. 46—Joseph with his father Jacob.
5. Ex. 2—Miriam, baby Moses and his mother Jochebed.
6. Ex. 3—Moses and the burning bush.
7. Ex. 5—Pharaoh and the Israelites.
8. Ex. 12—The passover given that Israelites might remember God's guiding hand and great love.
9. Ex. 15—Moses and tree which God commanded cast into water.
10. Ex. 16—Manna given double the sixth day for use on the Sabbath.

THE STORY OF

11. How a rock furnished water to a thirsty multitude?
12. A god made out of earrings?
13. The first tent-meeting and how the tent was made?
14. Ten cowards and two brave men?
15. What happened to a man who profaned the Sabbath?
16. The earthquake which swallowed three men?
17. The beast which spoke to its master?
18. The death of the man whom God buried?
19. How a multitude crossed a sea and a river, without boats and did not get wet?
20. A strange siege and a strange capture?

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

The Annual Meeting of the Council of Women for Home Missions and the Home Missions Council was held in Philadelphia, January 4—7. The sessions, some separate and more joint, were presided over alternately by the presidents of the two councils, Mrs. John Ferguson and Dr. Charles L. White, both of whom were admirable. The representatives of the Women's Board, Mrs. Cook and Miss Wallace, report that it was with a glow of denominational pride that they enjoyed Mrs. Ferguson's chairmanship—gracious, tactful and most efficient.

"The Responsibility of the Church in Rural Communities" was the theme of the meeting, developed in powerful addresses which dealt in a very concrete way with the problems, the handicaps and the vast opportunity of the country church.

Over and over again was stressed the futility, the unjustifiable waste of the Lord's money, the injustice to the community's best interests of maintaining several small and necessarily poorly equipped congregations in any place where one strong church could be adequately maintained.

Equal emphasis was placed upon the need for strong men who will take such charges, not merely as a stepping-stone and a training for a city charge, but as a life work.

The increase of migrant labor was an allied subject discussed, with an outline of organized work being done for the army of families who "follow the crops" sometimes for a thousand miles, often practically the year around.

In this brief space only a hint can be given of the informative and practical value of this meeting. Good results will surely follow.

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

DID YOU KNOW—

That every year, 2000 emissaries of the Mormon Church penetrate almost everywhere, and with their misleading claims and deceptive doctrines, win about 10,000 converts, practically all from present or past members of Christian Churches?

That there is a new treatment for drug addiction that has yielded excellent results. It includes the use of narcosan, which breaks the drug habit without the severe suffering that usually ensues, and restores normal sleep and appetite to the patient in about three weeks?

That in Salem County, New Jersey, a fine example in Sabbath observence has been set by the county officials in letting all contracts for public works with a clause that forbids any labor on the Sabbath?

That the National vote at the last election was only 50%.

That Congress is dry. Approximately 73 men in the United States Senate, and 322 in the House of Representatives have made their appeal to a dry constituency and hold office?

That in 1914, when we were wasting billions of dollars for liquor, our women used about a million dollars worth of electric washing machines;

in 1924 under Prohibition, they used 88 million dollars' worth?

That it is just 100 years ago since Dr. Lyman Beecher preached a series of six temperance sermons and boldly declared that the entire liquor traffic should be destroyed. The step was so novel that he was called to many cities to deliver the series and from the preaching of them, came the American Temperance Society?

That it is "Following the line of least resistance, that makes rivers and men crooked?

"Come Ye Apart"

PRAY

TUESDAY, 10:00 A. M.

God Hears Prayer: God Answers Prayer

"How much prayer meant to Jesus! It was not only His regular habit, but His resort in every emergency, however slight or serious. When preplexed, He prayed. When hard pressed by work, He prayed. When hungry for fellowship, He found it in prayer. He chose His associates and received His messages upon His knees. If fatigued in body or wearied in spirit, He had recourse to His one unfailing habit of prayer. Prayer brought Him unmeasured power at the beginning and kept the flow unbroken and undiminished. And shall not we, too, ask Him daily to teach us how to pray, and then plan to get alone with Him regularly, that He may have opportunity to teach us, and we the opportunity to practice His teachings?"

—DR. S. D. GORDON

IN MEMORIAM

God in His wisdom and love called our friend and co-worker Mrs. Belle Robbins Wallace of Washburn, Illionis, to her eternal home, on November 29 1926, after an illness of three weeks.

We individually have lost a personal friend, the community a woman of commanding influence, the Church a consecrated worker.

Her marvelous faith and keen, bright, mind and concern for her Master's kingdom were an inspiration to all whose lives she touched.

She served the church in many ways. She was active in the Missionary Society and Ladies Aid, and a teacher in the Sabbath School for many years.

We rejoice that she has entered a higher service, yet we will miss her counsel, her genial comradeship and inspiring influence.

Her beautiful life service will incite us to more consecration and activity in the Master's Service.

Signed,
Mrs. Letz,
Mrs. Laura Black,
Mrs. Clara Jury.

Our readers will notice a new department in the *Womens Missionary Magazine.* Mrs. Mary Porter Kyle has agreed to prepare a Devotional Page for each month of 1927. We feel sure that she will bring many helpful things from various sources, as well as from her own rich experiences. We trust that this page may prove a great help to every one who reads it and mediates upon it.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL
HOME STUDY BOOKS

"The United Presbyterian Church and It Work in America." Cloth, $1.00; paper, 50c.

Suggestion to Leaders, 15c.

"The Uplift." Paper only, 50c.

How to use "The Uplift," 15c.

Admission Tickets to "The Uplift" class. 1c each.

INTERDENOMINATIONAL
STUDY COURSES
1926-1927
Home

"Our Templed Hills." Cloth, $1.00; paper, 60c.

Suggestions to Leaders of City and Town Church Groups, 15c.

"Better Americans." (Junior). First, second and third books, 75c. each.

FOREIGN
(Senior)

"Moslem Women." Cloth, 75c; paper, 50c.

How to Use, 15c.

Posters for "Moslem Women," 35c. a set.

Large Map of Moslem World; in three colors, 60c.

"World Friendship Pictures," four in set, in colors, 75c.

(Junior)

"Two Young Arabs." Paper only, 50c.

How to Use "Two Young Arabs, "15c.

Poster Patterns for "Two Young Arabs," 50c.

Picture Sheets "Life In Moslem Lands," 25c.

"Young Islam on Trek." Cloth, $1.00; paper, 60c.

How to Use "Young Islam," 15c.

Large Outline Map of Moslem World. 25c.

New Leaflets

Christian Homes Among Moslems ..... 3c.
Fatma, At School ..... 3c.
Timothy, A Servant of Jesus Christ .... 3c.
A Visit to My Old Home ..... 3c.
Padri Abdul Hazz ..... 3c.
First Fruits—Four of the Forty-four.. 3c.

The above set of six leaflets, 15c.

The following set of seven leaflets are 25c. Sold only by the set:—

Only a House
The Daughters of Ishmael
Village of Mother-of-the-twins
The Mission Launch
Things as They Are Not in Arabia
Blind Houses
Moonlight on the Desert

The following supplies are fine helps for Junior Leaders. We do not keep them in stock but will order on request:—

Books:
Musa, Son of Egypt ..... 50c.
Friends of the Caravan Trail ..... 50c.

Pageants:
Tara Finds the Door to Happiness 25c
Black Tents ..... 25c.

Games:
An African Picture Game ..... 40c.
Picture Game of Prema ..... 40c.

Painting Books:
Children of India Post Card Book 60c.
Near East painting book ..... 25c.

For list of Moslem leaflets of our own publication, see October Magazine.

Pageants

Daulate's Victory ..... 10c.
Is It Nothing to You? ..... 10c.
The Fountain of Youth ..... 10c.
The Ring of Rama Krishniah ..... 25c.
The Sale of the World's Children ..... 15c.
Over the Hills and Far Away ..... 15c.

The Prayer Cycles for 1927 are now ready for distribution. Order your Cycles immediately so that from the beginning of the year our united prayer may be ascending to the Throne for God's blessing on our work and the workers.

The "Call to Prayer" and the Programs for the "Day of Prayer for Missions," under the auspices of the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions, can be obtained from the Literature Department as in former years. Please order supplies early as only a limited number will be ordered.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....Sangla Hill
Miss Marie E. Cash, R. N. 1926 .....Sialkot City
Miss Mary Evelyn Cathcart, 1925 .....Sialkot City
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1913 .....Gurdaspur
Miss Bessie Fleming, 1913 .....Sargodha
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Pathankot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Shiekhupura
Miss Henrietta Moore, 1893 .....Pathankot
Miss Sara Moore, 1917 .....Pathankot
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Zafarwal
Miss Viola May Nourse, R. N., 1923 .....Sialkot City
Miss Edith A. Pratt, R. N., 1926 .....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1913 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hannah H. Beale, 1920 .....
.....8611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 .....Shannon City, Iowa
Miss Minnie Beatty, 1912, R. F. D. 4, Chicora, Pa.
Miss Edna Broyles, 1919 .....Sedalia, Missouri
Vida J. Graham, 1922 .....
.....186 Forest Park Road, Lexington, Ky.
Miss Florence Jones, R. N., 1920, 148 Whittier Hall,, Columbia Universitv, New York City
Miss Mary F. Lincoln, R. N., 1919 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890 ..... West Allis, Wis.
Miss Lillian McConnell, 1902 .....Stuttgart, Ark.
Miss Georgia Wengart, 1919 .....Blue Mound, Kansas
Miss Dora B. Whitelv, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
86 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....Pasadena, Calif.
Miss Gertrude Zink, 1919 .....
2022 Mountford St., N. S. Pittsburgh, Pa.

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909 .....
The Manse, Holywood, County Down, Ireland

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Miss Jean S. Campbell, 1923 .....Luxor
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Assiut
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, 1913 .....Benha
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....Alexandria
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeannette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....Cairo
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Cairo
Miss Jane C. Smith, 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Esther Wilson, 1919 .....Cairo
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893 .....
....1051 Elm Ave., Long Beach, California
Miss Anna B. Criswell, 1905 .....Clarinda, Iowa
Miss Dora Giffen, 1920 .....New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....186 East Market St., Mercer, Pa.
Miss Marion Paden, 1920, %Mrs. D. C. Wills, 18247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920, R. R., Norwalk, Iowa

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922 Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguerite McClellan, 1926 .....
Miss Mary Jane McKnight, 1922 .....Khartum North
Miss Aulora McIntyre, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th., Canon City, Colorado
Miss C. Blanche Soule, R. N., 1921 .....
6717 Cresheim Rd., Pelham, Philadelphia, Pa.
Miss Kathryn MacKenzie, 1919 .....
.....904 Publication Bldg., Pittsburgh, Pa.
Miss Frances Turk., 1921., 823 E. Hutchinson Ave., ...Swissvale, P. O., Edgewood, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

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Rev. W. A. Matthews .....Simnasho, Ore.
Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.

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Mrs. Grazia Balducci, (Italians) 1311 .....
.....Herkimer St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1379 Boule-
.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) Southview
.....Mission, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) Westland
.....Mission, Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
..... Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, 1302 State Ave.,
.....Coraoplis, Pa.
Miss Sara E. Loucks, ...
.....724 Connecticut Ave., Gary, Ind.
Miss Ella Montgomery, ...Route 4, Mansfield, Ohio
Miss May Winter, ...Oklahoma Presbytery, Okla.
Miss Elizabeth McMillan, ...Bristol, Colo.
Miss Laura Sawhill, E. 2824 Boone Ave.,
.....Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) 531 E. Couch
.....St., Portland, Ore.
Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
Mrs. E. C. Little, (Italians) 1925 5th Ave.,
.....Los Angeles, Cal.
Mrs. W. P. Tracey, ...
.....2420 Ridgeview, Eagle Rock, Cal.
Miss Erma G. Allen, 122 S. Grevilla Ave., -
.....Inglewood, Cal.

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Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Myra Lawton, R. N. .....Frenchburg, Ky.
Miss Sarah Wilson, ...Frenchburg, Ky.
Miss Mary P. Hoffman, ...Frenchburg, Ky.
Miss Helen R. Whitney, ...Frenchburg, Ky.
Miss Ruth Tinker .....Frenchburg, Ky.
Miss Ruth Leet, ...Frenchburg, Ky.
Miss Bernice, McDowell, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Grath, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright .....Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill .....Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.

*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.

Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.

Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.

Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.

*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Riceville, Tenn.—Mr. H. W. McKeldin

*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

"Come ye yourselves apart—and rest awhile."

MARCH MESSAGES

"The stormy March has come at last,
With winds and clouds and changing skies."

WINDS

Amos 4:13; Jer. 10:13; Ps. 104:4; John 3:8; Ps. 148:8.

Life has its winds and storms. Do we see God in them as "The Indian whose untutored mind, sees God in clouds or hears him in the wind?" Be the winds contrary, is our spiritual vision keen enough to perceive the presence of our Lord and our hearing acute enough to hear His voice above the tumult saying, "It is I, be not afraid?' Let us never forget that He who is "Sovereign of the world" is able to rebuke the winds and waves and give "a great calm," a peace of soul passing even our understanding.

CLOUDS

Job 36:29; 37:16; Ps. 104:3; Gen. 9:13; Matt. 24:30.

"Oft the cloud that wraps the present hour, serves to brighten all our future days."

The clouds are the background on which "the bow of promise," stands out in all its beauty and splendor. God said "I do set my bow in the cloud for a token of a covenant—and it shall be when I bring a cloud over the earth that the bow shall be seen in the cloud." "The thicker the cloud the brighter the bow. Thus as threatening afflictions abound, encouraging consolations much more abound."

CHANGING SKIES

How fickle is March! Not to be depended on. A day opens all bright with sunshine but before night there may be clouds, rain, snow, biting winds and bitter cold. Do not many professed followers of Christ seem likewise? Radiating sunshine one hour, under the clouds the next. Enthusiastic in God's service for a time then serving the world with even greater fervor.

"Coward and wayward and weak
They change with the changing sky.
Today so eager and brave,
Tomorrow not caring to try."

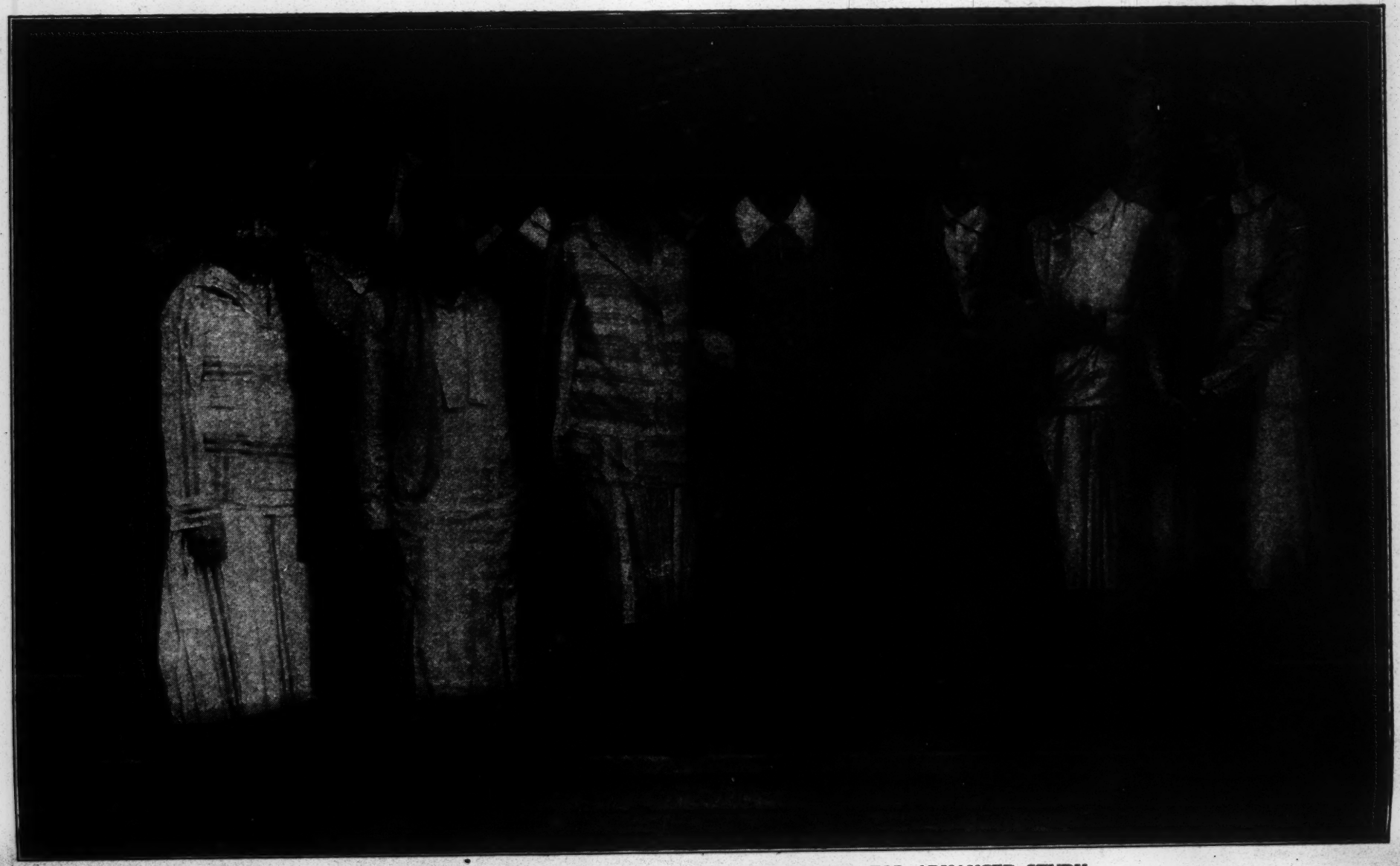
Is that to be the life experience of a child of God that is pleasing to Him? Surely not! His command is "Be ye steadfast, unmovable, always abounding in the work of the Lord."

PREPARATION

Asking a successful farmer what the month of March meant to him in his work, he replied "It's the month of preparation; a getting ready for intensive work as soon as weather conditions are favorable; sharpening tools, repairing machinery, etc." Here is a message for us, as women of our Missionary Societies. April begins the new church year. March should be our "Month of preparation." Getting society tools sharpened, machinery in order, so that we can do more intensive work in our societies, congregations, fields at home and abroad, than ever before. Let's make it such, do our best and merit His "Well done."

—Mary Porter Kyle

Remember the "Time Apart" Every Tuesday 10 a. m.



EGYPTIAN GIRLS WHO HAVE GONE TO ENGLAND FOR ADVANCED STUDY

See Article The Travelers page 462

Cut Furnished from Mrs. George Moore Memorial Fund.